

FOXES

AND

FIREBRANDS:

OR, A

SPECIMEN

OF THE

DANGER and HARMONY of

POPERY and SEPARATION.

Wherein is proved from undeniable Matter of Fact and Reason; that Separation from the Church of England is, in the judgments of Papists, and by sad experience, found the most compendious way to introduce Popery, and to ruin the Protestant Religion.

By Dr Nalson

Tantum Religio potuit suadere Malorem.

The Second Edition. In Two Parts.

Dublin, Printed by Jos. Rey, for Jos. Hones, and are to be sold by Awnsham Churchill at the Black Swan in Paternoster-Row, near Amen-Corner, London. 1682.

NB. This 1st Part was first printed at Lond. 1680

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By T. M. M.

London: Printed by J. K. at the Sign of the Cross, in St. Paul's Church-yard.

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TO THE
READER.

Courteous Reader,

HAVING about the year
1678. set forth in Print
the two Examinations
of *Faithful Commyn* and *Thomas
Heath*, not with a design to
exasperate or provoke any
party in Religion, but partly
to lay open the Plots and
Contrivances of the *Romish*
Emissaries to dash Protestants
among themselves, and cunningly
undermine that Reformation
by divisions, which
they were not able to subvert
by a more open assault. It
pleased the Learned Dr. *Henry
Nalson* to publish these Ex-
aminations, together with few

A 3 judi.

To the Reader.

judicious Remarks and Collections of his own, under the Title of *Foxes and Firebrands*; and dedicate it to Mr. Baxter and Mr. Jenkins, the two great Pillars of our present Separations: And finding that the First Part was so kindly received by the World, that the Impressions were so suddenly bought up, and thereby an encouragement given to proceed, in adding some more materials, in order to a Second Part, as upon the same Subject. I have therefore for thy information caused the First Part to be Reprinted, and a Second added to it, that so the History of these Jesuitical divisions might be more compleat and absolute. The
Colle.

To the Reader.

Collections in this Second Part are most of them either out of the Memorials of that great Minister of State the Lord Civil, or from the testimonies of persons that are still living, and also able to attest the truth of what is here related; I am not conscious to my self of any injury that I have done either to Religion in general, or the true sincere Professors of it, since neither the Reputation of the one, nor the Interest of the other are concerned in the evil designs of those parties that have a form of Godliness, but deny the power of it in their practices. I may perhaps have disobliged the two extreme Factions in Religion, (the Papist and the

Puritan) by exposing their
Combinations for the ruine
of that Protestant Faith which
is by Law happily establish-
ed and settled among us : And
if I have done so, it is because
I tell them the truth, and lay
the scene of things nakedly
before them ; and I hope the
Reader will look upon it as
an argument of my candor
and sincerity, that I do not
study to gratifie any party in
Religion, but have rather in-
vited their prejudices upon
my self, by saying these things
that are disobliging to them
both.

The truth is, my chief aim
and design in the whole affair
is, to have our dissenting Bre-
thren disabused, and to pull
away

To the Reader,

away the Scales from their eyes, which obstructs their prospect into the danger of their separations, to let them know that the first seeds of their divisions were sown by the Priests and Jesuits, that whilst they are carrying on the same designs of Schism and Separation, they are introducing Popery, though they do not think of it; and making a way for the admission of that mystery of Iniquity into the Churches of *Great-Britain*, which cost their fore-Fathers so much Blood to cast out.

If they did seriously consider of these things, I am confident they would return to the bosom of the Church, and
no

To the Reader.

no longer endanger the safety of the Protestant Religion, by aspersing Episcopacy, and libelling the Government of the Church of England, and continuing the course of that Separation which was begun by the Papists, cherished by the Separatists, and will in the end tend to the utter ruine both of the Conformists and the Nonconformists, which hath already brought one good King to the Block, and was again like to shake the Crown and Scepter of a second. Almighty God make us all wise to foresee, and to prevent our danger.

W. R.

To

To Mr. Richard Baxter, Mr.
William Jenkins, &c.

SIRS,

Wise and Good Men are al-
ways wont to look at, and
consider the consequences
and ends of things; where our divi-
sions and separations will terminate,
is but too obvious; things cannot
long stand in this posture, our vain
jangling will come to the Umpirage
either of the sharpened Sword of
the Law, or the terrible Law of
the Sword; the one is grievous,
the other intolerable, upon which
Party soever it shall fall; for the
ill influences of Religious Quar-
rels are such upon the Civil Go-
vernment, as will oblige That
for Self-preservation, to prevent
the last by the use of the first, and
by

To Mr. Richard Baxter.

by timely severities to obviate future miseries.

I have yet seen nothing offered by Dissenters which will not necessarily increase, rather than cure our Divisions; and above all, that Toleration which is so warmly pleaded for by those Nonconformists, who pretend to give an old Answer to a new Sermon of Dr. Stillingfleet's, is certainly the most intolerable. It is a Door which will let in infinite Divisions, and Subdivisions, Errors and Heresies, and by giving people liberty to go either to Church or Conventicle, will give the lazy, profane, and Atheistical, liberty to go to neither, to the great dishonour of God, and the inevitable decay of Christian Religion; it will infallibly give the Papists all the advantage

Mr. William Jenkins, &c.

stage these following Papers discover; they desire to introduce Popery, upon the ruine of Protestant Religion; it will oblige the Supreme Magistrate to act against his own, and the publick Conscience of Christianity, and to establish Iniquity by a Law: For such are the Doctrines and Practices of some Dissenters, in the judgment of all but themselves, and of all Dissenters, in what they oppose one another.

I know not how they come now to quarrel so close against the Episcopal Party; for I know their Breaches are incurable, and the time was when Presbytery was as much Babylon to Independents, as Episcopacy was to the Presbyterians, and so of the other Sects and Schisms, which makes some people

To Mr. Richard Baxter,

people apply that of the Psalmist
to his Confederation, Psal. 83. a-
gainst the Church of England.

For my own particular, I know
but one Remedy for these growing
Evils, and that is, to permit the
Sovereignty to lodge where God
Almighty has placed it, and to sub-
mit to it for Conscience sake. I
think the Authors of the Politic-
al Catechism allow his Maje-
sties Power to be of God: He is
the Minister of God for our
good. Now who is to be Judge
of the goodness and fitness of Law
Religious, Moral, or Political? Nei-
ther the Prince or the people: If
the people, then is not the King Su-
prema, contrary to St. Peter, 1 Ep.
2. cap. 13. If the King be the Ump-
ire in the case, every private Con-
science is bound to submit to the pub-
lick

Mr. William Jenkins, &c.

lick Conscience, which is the Law
of the Nation; which the King
with the advice, and by the consent
of the wisdom of the Nation, has
judged, and therefore established
for the publick good. So that the
Contest of Dissenters appears to
be for Empire and Sovereignty,
and who shall be the Supreme
Judge of the Goodness and Ex-
pediency of Laws; * and they do
very ill to quarrel at Clergymen's
Coaches and Liveries, who them-
selves are grasping at Crowns and
Scepters. And if any or many pri-
vate men shall not judge these Laws
so good as those they would have im-
posed, they ought to submit, and
study to be quiet, and not make
the greater Duty of Mercy and
Peace of the Church submit to the
Sacrifice of what, may be, is but
Opini-

* Answer to
Dr. Stilling-
fleet's Ser-
mon.

To Mr. Richard Baxter, &c.

Opinion, and still sub Judice.

I have a Theme before me too copious for an Epistle, and shall therefore, that I may not transgress the bounds of one, dismiss the other. I only offer these following discoveries of the Danger to which Protestant Religion and these Nations are exposed by obstinate Separations, to your cool and retired thoughts; and hope you are too good men and Christians to esteem me

Your Enemy, because

I tell you the Truth

Philippines

ERRATA

Page 34. line 24. for her, read his. p. 35. line 1. for Civil, read Civil. p. 63. line 1. for Circumstances, read Circumstances. p. 129. line 1. for read you, p. 129. line 1. for read, read

FOX

(r)

FOXES

AND

FIRE-BRANDS, &c.

THat the *Papists* have ever since the *Reformation* of Religion in Europe, been most invincibly industrious in these Kingdoms, to bring the *Church of England* to 'ruine, and a total subversion, there cannot remain the least doubt or scruple. For, besides apparent matter of undeniable *Fact*, during the Reigns of Queen *Elizabeth*, King *James*, and King *Charles* the First, and our present Gracious Sovereign (whom God long preserve) there are these *Reasons* which have, and do animate them in the repeated prosecution of that desperate Enterprize.

The restless design of *Papists* to regain *England* to *Rome*.

First, A vain *Enthusiastick* Opinion, The *Reasons* which in this last *Century* they have moving generally embraced, That there shall them vigorously to be a *Fifth Monarchy* of their Church: prosecute their wicked For the erecting of which, they embroil *Design*.

B

broil

1. An Entrenchment of the Belief of the Faith Monarchy of the Church of Rome.

broil their Brains, and the whole *Christian* World, wrest the Prophecies of the *Scripture*, and the pretended Writings of the *Sybil*s, to countenance this beloved *Chymara*: Now they look upon the *English* Nation become *Heretick*, and revolted from the Faith, as too potent and considerable in this part of the World, to permit them to hope for any success, till that *Church* and *State* be either so broken, as to be disabled to oppose them, or be reduced to the *Roman Faith* and Obedience

2. The Church of England the only Bulwork of the Protestant Religion and their most potent Enemy.

Secondly, They look upon the *Church* of *England* therefore, as the only *Bastion*, or Bulwork of the *Protestant Religion* and Interest, from whence there have sprung so many, and such a constant succession of able *Champions* for *Truth*, and so long as that *Church* continues, are like to do, as will eternally baffle all the Arguments and Reasons they have hitherto, or can produce to support their tottering Cause; and in all probability will in time so expose them, as to convince the World of the *Apostacy* of *Rome* from

from the ancient *Primitive Christianity*; and induce them to knock off the Shackles of blind Obedience, which their Ignorance and the *Romish* Artifice have fastened upon the hands of all *Princes* and People under the *Papal* Jurisdiction, and whatsoever some people may imagine, *there is nothing formidable to *Rome* in these little Sects of Separatists, who being by their own Eternally sub-dividing Principles, like the Sheaf of *Arrows* in the *Apologue* unbound, will be broken without any great difficulty: but the *Church* of *England* being a Body compact, firm, and well put together, and wearing so much of the *Primitive* Purity and Antiquity, both in Doctrine and Discipline, is the *Gordian* Knot, which, till by the Sword of Pope *Alexander* they can untie, they can never hope to conquer the World by that of *Peter*, and therefore that Church is the constant mark of their Hate and Envy, and to undermine her Foundations, they set themselves and all their Engines to work with all possible Diligence and Application.

* This is apparent, because they raise them themselves.

An Instance
of a Pope's
Charity to the
English He-
reticks.

I remember to have heard a pretty odd Relation, which came from a Person of Quality of this *Nation*, who was at *Rome* in the time of our late Troubles: This Noble Person having demanded liberty to have an Audience of his *Holiness*, obtained it, and was treated with great Civility and Respect; After the Formalities of the Visit were over, the Pope enquired what news from *England*? to which the Gentleman replied with great testimonies of Compassion, and gave him a short recital of the *Tragical* Adventures of the Civil War; at which the Pope fell into such an indecent laughter, that the *English Gentleman* smartly repartee'd, Sir, Certainly this is a Scene for Pity, not for Laughter: Well, young man, said the old *Pope*, having gravely composed himself, you say true, and I take your reproof in good part, but added he, I cannot forbear this testimony of Joy, when I consider that God is about to convince you of your Errors, by these severe *Methods*; and by their own hands to destroy one of the best drest *Heresies* that

that ever appeared in the World since
that of the *Arians*.

Thirdly, The *Romish Clergy* look upon themselves to be extremely injured in point of Interest, and that they are unjustly and violently dispossessed of all the Dignities and Revenues of the *Bishopricks, Cathedrals, Abbeyes, Monasteries*, and other religious Houses, and these Promotions, Dignities and Revenues are from time to time conferred by the Pope upon titular *Bishops, Deans, &c.* who *de jure* pretend a Right to them, and hope *de facto* to possess them so soon as they can by any Arts or Ways reduce these *Nations* to the Obedience of the See of *Rome*. Nay, the *Pope* himself has the Vanity or Impudence to be tickled with the sweet imagination of Sovereignty, and to pretend from the Resignation of *King John* to *Pandolphus* his Legate, a Title to the *Imperial Crown* of these *Realms*.

3 Secular
Interest, Ambition, and
Honour.

Now ambitious men animated by these hopes, and professing as matter of Faith, that they are free from all the Obligations of Duty and *Allegiance* to

Heretical Princes and Usurpers, as they term ours; and, at least in pretence, being inflamed with an ardent Zeal for the conversion or confusion of us poor *Hereticks*; and having always the dazzling beams and lustre of *Interest*, and secular Advantage in their eyes, together with the hopes of *Heaven*, as the merits of such Industry to blear the eyes of others, I say, such men and such principles must of necessity lay them under the constant and restless temptations, of attempting all things to regain their earthly, and gain a *heavenly* glory into the bargain: Nor can it be supposed that they will stick at the violation of any *Laws*, *Divine* or *Humane*, by *Treasons*, *Perjuries*, *Wars*, or *Bloodshed*, which they think so far from sinful, that they esteem them meritorious and acceptable Services to God, being done in order to the Salvation of Sinners, and the Exaltation of their *Church*.

The methods
Papists use to
convert He-
reticks.

Now the ways and methods by which they propose to effect these, as they think and stile them, glorious Undertakings, are these:

First,

First, Since they are hopeless to convince or persuade by force of Arguments, they endeavour to divide *Protestants* among themselves; and this they have done ever since the *Reformation*, by raising *Sects* and Separations from our *Church* in matters of *Doctrine* and *Practise*; and again subdividing these into lesser Parties and Fractions, under pretence of greater advances to Purity, and a thorough *Reformation*, and as this Principle may proceed to, no doubt they will pursue it *in infinitum*.

1. To divide
Protestants
amongst
themselves.

Thus I have been credibly informed, that a *St. Omers Jesuit* declared that they were twenty years hammering out the *Self* of the *Quakers*; and whoever considers the *Positions* of those People, will easily be induced to believe them forged upon a *Papish Anvil*. They refuse all Oaths, a neat convert for *Priests* and *Jesuits* to evade the Tests of the Oaths of *Allegiance* and *Supremacy*, and avoid the punishment which follows their discovery; they despise the *Scriptures*, so do *Papists*; they contemn our *Sacraments*,

especially the Eucharist, so do Papists; they do above all things vilifie the Ministers, so do Papists; and in many other *Doctrines* they bear a great Analogy and Conformity one with the other. The opinion of a *Fifth Monarchy* looks extreamly like another Spawn of the *Jesuits*, and had that prevailed, as it once was in a fair way to do, that would have done their business; and indeed was the last Sect I think started among us, as if designed for their purpose; for it would have been an easy translation of that *Monarchy* to the *Papal Throne*, till Christ should come in person to have exercised it himself: and I find a remarkable hint of this in Dr. *Oast's Narrative and Depositions*, Parag. 34. where the *Jesuits*, and one *Green*, with eight other *Fifth Monarchy* men, club together for the firing of the City of *London*.

And indeed herein the Papists have been most industrious, and it is but just to fear they are so still, to animate those Separations they have created, with Principles of Hatred and Animosity

mosity against the *Church of England*
 as will admit of no reconciliation, nor
 any lower terms of Satisfaction than
 her utter Ruine and intire Subversion;
 and they move every stone, that not
 one stone must be left upon another
 in that glorious building: for this pur-
 pose they have endeavoured to per-
 swade the people into an hatred of
 the Governors of the *Church*, by tel-
 ling them of their near approaches to
 Popery: against which, and the Pope
 himself, to cover the Artifice, it is no
 matter how bitterly they inveigh, so
 long as by this Stratagem they divide
 men from the Church. Thus have
 they drawn off the people from the
 love of the stated and authorized pub-
 lick Prayers and Service of the Church,
 by introducing, practising and com-
 mending that Novel-way of Praying
Extempore, to which *Gavan the Jesuit*
 was so inured, that he could not at
 his Execution forbear running into an
 Enthusiastick Fit of it. This has been
 a Key which has opened the doors of
 many lips to blasphème God and Re-
 ligion, to utter vain, idle, impertinent
 sedi-

sedition, heretical, and impious *Harrangues*, the very froth of Fancy, and the scum of *Effrontery*, which yet they have dedicated to God *Almighty*, and though it was really a Sacrifice of Fools, have fathered it upon the *Spirit of Wisdom*: and of this the Papists have made no small advantage to *proselyte* people from ours to the *Romish Communion*; and yet they first recommended this *Engine* to the People, they have opposed it too, and exalted it above the *Common Prayers*, as more Spiritual and prevailing, branding those with all the titles of Infamy, and which has succeeded to their wish, and is now generally taken up as a great truth by all Dissenters, that the *Liturgy* is nothing but the *Mass-Book* in *English*, and the very dregs of *Po-pery*, *Idolatry* and *Superstition*.

2dly.] Having divided us, to destroy us by those Divisions.

Secondly, Having thus successfully divided us, and inflamed *Dissenters* with a Zeal so hot against the *Church of England*, as is fit upon all occasions both to take and give fire, they endeavour to blow up those Sparks into a Flame: they perswade Dissenters E-
pisco-

piscopacy is guilty of most intolerable Ambition, Pride, Avarice and Tyranny, they press them to maintain their liberty of *Conscience* against the Antichristian Yoke of Ceremonies, and to pull down *Babylon*: and take hold of all occasions to run them into open Hostilities and Rebellion against the Civil, as well as the Ecclesiastical Power and Government; and all this in hopes to destroy us with our own Weapons, that then they may erect their *Church Triumphant* upon the Ruines of ours, which they have rendered truly *Militant*.

-En! *quo discordia, Cives*
Perduxit miseros.

The sincere and tender love I have for my Dear and Native *Country*, the compassion I have for the wounds of a Bleeding Church and Nation, and the great Honour and Esteem I have for the *Protestant Religion*, as professed and practised in the *Church of England*, which I have not embraced out of the compliances of Education,
 but

but the Force and Conviction of Reason grounded upon deliberate Debates, and a near Examination, oblige me to contribute all I can to rectifie the misunderstandings which have occasioned our unhappy breaches and divisions; nor could I think of any expedient more conducive to the attaining my design, than the exposing to the open view of the World, the *Artifices* of these our inveterate enemies, wherewith they have given us so many both secret and open wounds, as have once already proved almost mortal and incurable, for *the* *poysen of Asps is under their lips*, and they shoot sharp and envenomed Arrows, which wound at a distance, and kill by degrees: and if we give them opportunity to redouble their blows, they will in all humane apprehension lay us weltring in our own, and one anothers blood, without the assistance of any other *Massacre* then what we execute upon our selves.

And now in regard that Generals are rarely so forcible or convictive, though never so true, as particular matters

matters of *Fact*; in hopes of doing a charitable office to those who have been hurried down this *Popish* Flood of Calumnies with which the *Romish Dragon* has persecuted our *Church*, and driven her into the wilderness, I will prove the truth of my *Charge* by such undeniable matter of *Fact*, as shall leave no excuse for non-conviction to any persons to whose hands these Papers shall come; except such who have resolved not to acknowledge any Conviction; and who, by a resolute persisting in a seeming Infidelity, properly called a wilful *Obstinacy*, justly render themselves suspected, if not evidently guilty of a confederacy, and downright combination with the *Papists* to introduce *Popery* and *Tyranny* upon the ruins both of Church and State.

These Practices proved by particular instances, and matter of unquestionable Fact.

I will begin then with a remarkable *Narrative* of a *Dominican* Fryer, being an Extract out of the Memorials of the Lord *Cecil*, an Eminent Statesman in the Reign of Queen *Elizabeth*, from whose Papers it was transmitted

to

A notable relation of a *Dominican* Friar, who pretended himself a Puritan in Queen *Elizabeth's* time.

to the Reverend Bishop *Usher*, sometime Lord *Primate* of *Ireland*; whose Name, so Venerable even to many *Dissenters*, may possibly influence them to sober considerations of the danger to which they expose the *Protestant Religion* by their separation, whilst thereby they give opportunity to these *Ravening Wolves* in *Sheeps Clothing* to enter in among them, and scatter those Souls from Christs Fold, who otherwise would be one Flock under that one great Bishop and Shepherd of Souls. The Papers of the Lord *Primate* coming to the hands of Sir *James Ware* Knight, late one of his Majesties Privy Council in *Ireland*, his Son *Robert Ware* Esq; has obliged the Publick by the communication of them.

Observe how early the Papists began to act Non-conformists, who then were called Puritans, from their pretending to a purer reformation, as presently you will find this Prior do.

In the year 1567. being the ninth year of the Reign of Queen *Eliz.* one *Faithful Commion*, a Friar of the Order of *St. Dominick*, a person generally reputed a zealous *Protestant*, and much admired and followed by the people for his seeming Piety, but more

more particularly for inveighing in his Pulpit most bitterly against *Pius Quintus* then Pope, was accused by *John Clarkson* Chaplain to the A. B. of *Canterbury*. *Nicholas Draper*, and *Mary Dean*, who being sworn upon the Holy Evangelists before her Majesty and the Lords of the Council, deposed, that the said *Faithful Commion* was no true Protestant, but a false Impostor, a Sewer of Sedition among her Majesties Loyal Subjects; upon which, the fifth of April being *Monday*, the said *Faithful Commion* was brought before the Queens Majesty, and the Honourable Lords of the Privy Council, and there examined by his Grace *Mathew Parker*, Lord Archbishop of *Canterbury*, as followeth;

L. Archbishop. Faithful Commion of * * The very same Answer which all un-
what Profession art thou? ordain'd

Fa. Com. Of Christs Order.

L. Archbishop. What Order is that? Speakers.

Fa. Com. * A Preacher of the Holy Gospel. who are Preachers at large, and

L. Archbishop. What Gospel is that you call the Holy Gospel? run before they are sent, made at this

Fa. Com. The Gospel of *Jesus Christ*. day.

L. A. B.

L. A. B. Under what Power do you own to hold that Gospel?

Fa. Com. Under Christ and his Saints.

L. A. B. Do you acknowledge any other Power save Christ to be on Earth?

Fa. Com. Yes, I do.

L. A. B. What Power is that?

Fa. Com. The Holy Catholick Church.

L. A. B. Do you not acknowledge a Defender of the Holy Catholick Faith?

Fa. Com. * God is the only Defender.

* Papists and Dissenters both disown Supremacy, or equivocate and dissemble about it.

Hereupon the Archbishop addressing himself to Her Majesty, said, Your Gracious Majesty may perceive that either this man hath been instructed what to say, or otherwise he must be by his Answers a man of Craft; to which the Queen replied, I suppose so, my Lord.

Then *Commin* was ordered to withdraw, and her Majesty and the Council were some time debating how to proceed in this Affair: After which

which, *John Clerkson*, the Archbishops Chaplain was called in before the Board; the Queen demanded his Name, which he told her: then she further enquired whether he was acquainted with *Faithful Communion*? to which he answered, he was; the Queen asked him how long he had known him? to which he replied, about a year or more.

Queen. What have you to say against *Faithful Communion*, that he is suspected to be an Impostor?

J. Clerkson. Three things.

Queen. What be they?

J. C. First, Let him prove his Ordination since he fell from the Church of *Rome*. Secondly, Why he never cometh to the Prayers of the now established Church of *England*, but starteth up, and Preacheth to the people,* not coming into the Church till the Prayers be finished. Thirdly, Let him prove that ever he received the *Sacrament* according to the Church of *England*, from any of our Orthodox Clergy-men.

* The exact mode of most Dissenters, who will come to our Churches.

Her Majesty and the Council having

C

ving

vings considered of these three Points, sent for the said *Faithful Commis* to come in again, who appearing the Archbishop demanded of him.

A. B. Were you ever ordained?

Fa. Com. Yes, I was ordained.

A. B. By whom?

Fa. Com. By the Cardinal: (meaning *Poul.*)

A. B. Had you no other Certificate under any of the Bishops hands since the Reformation?

Fa. Com. Not any.

A. B. Wherefore would you dare to Preach, having not got a * License of permission under some of our Bishops hands? How shall we be assured that you are not of the *Romish Church*?

* Observe the reason and necessity of all Preachers having License to Preach, and of settled Pa-

rochial Congregations: as also the great care the Church of England takes to keep Papists from creeping in disguised among us, and the opportunity Separation gives them to come among Dissenting Congregations.

Fa. Com. There ere several have heard my Prayers and Sermons, and can testifie † that I have spoken a

† they that rail most bitterly against *Rome* and the

Pope, may be *Papists* notwithstanding.

gainst

gainst Rowe and her *Pope*, as much as any of the Clergy have since they have fallen from her; I wonder therefore why I should be suspected?

A. B. By your answer, Mr. *Columis*, I perceive you would have any one Preach, so that he speak but against the Pope in his Sermons.

F. C. Not every one, but he whose Function it is, and he who hath the Spirit.

A. B. What Spirit is this you mean?

F. C. The Spirit of Grace and Truth.

A. B. ** But is this Spirit that is in you, either the Spirit of Grace or Truth that doth not comply with the Orders of the Church, lately purged and cleansed from Schism & Idolatry?

† Look here

a Friar in

Maquerade

of a Dissent-

ing Prote-

stant, one of

the first Pre-

tenders to

this extraor-

dinary gift of

the Spirit.

** A Questi-

on worthy of

the most de-

liberate Consideration of all Pretenders to the Spirit, and all those who follow them; for if they cannot by the fruits of the Spirit, mentioned *Gal. 5.* prove it the Spirit of Truth, or if it produces the fruits of the Flesh there mentioned, *Hated, Variance, Emulations, Wrath, Strife, Seditions, Heresies*, it must be the Spirit of Error. Let Separatists lock well to it, for it concerns their Souls and Bodies, and those of many thousands, who if they be not in that way of Truth, are in the broad way that leads to destruction.

* The pre-
sence of all
Diffenters
for their Se-
paration.

F. C. Therefore I endeavour to make it * purer, as far as God permits.

A. B. How do you endeavour to make the Church purer, when you neither communicate with her in Sacrament or in Prayer?

F. C. Yes, I endeavour it, when I pray to God that he would open the eyes of men to see their Errours, and several have joyned with me when I have prayed among them; and I have both given and taken the body of Christ, to those of † tender Consciences, who have assembled with me in the fear of the Lord.

† The very
exact Lan-
guage of Dif-
fenters, and
the Original
of tender
Consciences,
a Popish pre-
sence.

A. B. By your words then you have a Congregation that follow you.

F. C. I have.

A. B. Of what Parish, and in what Diocess?

(*) The first
Independent
Congrega-
tion in Eng-
land gathered
by a Popish
Dominican
Friar.

F. C. (*) Neither of any certain Parish, nor in any certain Diocess.

A. B. Where then, I pray?

F. C. Even in the wide World, among the Flock of Christ scattered over the whole Earth.

Quæst.

Queen. Your Diocess is very large,
Mr. Commis.

Then being commanded to withdraw, the other two Witnesses were called into the Council Chamber, and examined as follows.

Queen. Mr. Draper, What have you to say to this *Faithful Commis*?

Draper. He came to my House at the Maidenhead in Maidstone, with several of his followers, where he bespoke a Joynt of Mutton and two Hens for Dinner, hearing that my Profession was a Cook; I shewing him a Room for him and the Company that came with him, perceiving several to come and enquire for this Mr.

Commis: but by chance going up the Stairs, I heard one (b) grone and weep, which caused me to lift up the Latch; at first I was startled, and stood in a maze, but enquiring of one of his Followers, what ailed the man: He replied, Do you not see we be all at Prayers? The Maid wondering where he was, came to seek me, and found me among them, and can testify the same.

(b) These passionate and faking ways are no demonstrations of a true Protestant, though joyned with *Extempore Prayer*.

The Queen. Are you Mr. Draper's Maid?

Maid. Yes, may it please your Grace.

Queen. What is your Name?

Maid. My Name is *Mary Dean*.

Queen. Did you see this *Faithful Communion* that was here now before you praying to the people?

Maid. I saw him, and thought he was distracted when I heard him pray, but the people said * he was an heavenly man, and that it was Gods Spirit made him weep for the sins of the World.

Queen. How long continued they at Prayers, do you know Mr. Draper?

Draper. May it please your Grace (c) about two hours.

Queen. What did they after they had prayed?

Draper. Some went from the house, and about ten, or thereabouts, stayed to eat what they had bespoken, and paid me to the utmost penny.

Then the Queen commanded to call in *Faithful Communion*, to whom she

* See here the *Extempore Prayer* of a Popish *Dominican* Father fathered upon the Spirit of God, and the people deluded by this pretence to the Spirit. (c) Exactly like our pretenders to the Spirit in the 1. to times, who made long Prayers, and devoured Widows houses.

thus spoke Mr. *Common*, If you will receive Orders, and become of the Church of England, you may; otherwise you must not be permitted to Pray and Preach among my Subjects: and though you have, as appears by several other Witnesses, preached against the *Pope*, yet you have (d) usurped over the Power both of Church and State, in doing contrary to the Order that *We*, our Council and Parliament have unanimously agreed on, by and with the consent of the whole Clergy of my Realm.

(d) Observe, the Queen thought unordained and unlicensed Preaching an Usurpation.

Let Dissenters answer this and clear themselves, for he that usurpeth over the Magistrate, resisteth the Ordinance of God, and they that resist shall receive Damnation.

Fa. Com. Give me time to consider and I shall give your Grace a further Answer in a short space.

Queen. Is there any will be bound for your appearance? otherwise you must be kept a (e) close Prisoner; for we have other Examinations to take, and Questions to demand.

(e) Was this Tyranny in Queen Elizabeth, or a wife and Just Defence of the Protestant Religion?

F. C. I have three who will answer for my appearance.

Then one *Richard Bland*, Brother to the said *Common* by the Motherside, and two others, gave Bond for his appearance upon the 12th. day of April.

C 4

Upon

Upon which day, *Commin* with his Bail came and appeared befoe her Majesty and the Council: but the *Spanish* Embassador being that day to have his Publick Audience of the Queen, the further Examination of the said *Commin* was put off till the next day.

But *Commin* coming from the Council to his followers, told them that Her Majesty and the Council had acquitted him; and that he was warned of God to go beyond the Seas to instruct the Protestants there, and that ere long he would return to his Flock with better success. * He told them that *Spiritual Prayer* was the chief testimony of a true Protestant, and (a) that the set form of Prayer in *England* was but the *Mass* translated. So after he had with a multitude of tears, like a *Crocodile*, first prayed an *Extempore* Prayer, the better to prey upon these poor deluded people, he took his leave of them; telling them he had not one farthing to support him in his journey, yet being *Gods Cause*, he would undertake it out of Charity,

* Of which he was a good confirmation, being a Papist; and one would think this were enough to banish this Popish Idol, *Extempore* Prayer, out of *England*. (a) A Papist Author of that common slander against the Common Prayer.

Charity, and he was assured that the Lord would raise him up friends where ever he travelled. This Speech set most of the people a weeping, especially the Women, who requested their Husbands to contribute towards his necessities : and it was made appear, after his escape out of *England*, that they collected for him 30 *l.* (b) besides what the compassionate *S-x* bestowed upon him, unknown to their Husbands.

An ho
Cheat.

(b) It is by some supposed that this Practice is continued to this day.

The next day, *April 13.* Her Majesty and the Council being assembled, and several others attending to hear this Examination, but no *Faithful Commin* appearing, *Bland*, and the other two who were his *Bail*, were sent for: they coming before the *Board*, and being demanded where *Commin* was, and the reason why he did not appear ; made answer, that they had performed as much as they undertook, which was, that he should appear the day before ; that if they had received any further directions from Her Majesty and the *Honourable Board*, to have brought him as that present day, they would

A cunning
Evafion to
save both the
Friar and
their money.

would have obeyed the Commands: but in regard the *party* accused was only spoken to to appear, they supposed themselves discharged by his first appearance, and not bound for his second; with which *nicety* they drew their necks out of the Collar, and *Cowman* got an opportunity to make his escape.

Her Majesty, sensible of this Affront, which was the greater in regard it was to be a Publick Hearing, caused diligent search to be immediately made all over *London* and *Kent*; but all in vain, for he went away that very Evening, and was not heard of till some months after. However, by this search they found out most of his Followers, who were examined before Her Majesties Council, and said, in their (c) Opinions, they had never seen so *zealous* and *heavenly* a man as he seemed to be; from their Examinations the Council also came to discover the particular sums of Money, of which this Religious *Jugler* hath cheated these deluded people.

There was no farther account of

Com.

(c) Let their Opinions of men by what they will, it is impossible for Dissenters who hear unlicensed Preachers, to distinguish a true Protestant from a disguised Papist.

Commin till on the fourteenth of September one *John Baker*, Master of a Ship called the *Swan* of *London*, arriving at *Portsmouth*, said he had seen the said *Faithful Commyn* in the *Low Countries*: Her Majesty being informed thereof, sent for *Baker* to the *Council Board*, who there gave them this relation.

That he had seen the said *Faithful Commyn* in the *Low Countries*, and that coming to unlade some Goods at *Amsterdam*, one *Martin van Deval* a Merchant of that City; hearing him talk of the said *Commyn*, told him that this *Faithful Commyn* had been lately at *Rome*, and that the Pope *Pius Quintus* had put him in Prison, but that *Commyn* writing to the Pope that he had something of importance to communicate to him; the Pope sent for him the next day, and as soon as he saw him, said, Sir, I have heard how you have let forth me and my Predecessors among your *Heresicks* of *England*, by reviling my person, and railing at my Church: to whom *Commyn* reply'd, I confess my lips have utter.
ed

ed that which my heart never thought, but your *Holiness* little thinks I have done you a most considerable Service, notwithstanding I have spoken so much against you; to which the Pope returned, How, in the Name of *Jesus, Mary*, and of all his Saints, hast thou done so? Sir, said *Commin*, I Preached against set Forms of Prayer, and I called the *English Prayers English Mass*; and have perswaded several to pray spiritually and *Extempore*; and this hath so much taken with the people, that the Church of *England* is become as odious to that sort of people, whom I instructed, as *Mass* is to the Church of *England*; (d) and this will be a stumbling Block to that Church while it is a Church; upon which the Pope commended him, and gave him a Reward of 2000 *Ducats* for his good Service.

(d) It is to be hoped he will be a lying Prophet who was a false one, and that this Relation will contribute to the removing that stumbling Block.

Her Majesty and the Council thanking Mr. *Baker* for his information, ordered him to withdraw; and upon this the Queen writ over to her Agents beyond Sea, if possible to have

Commin

Commis taken and sent over into *Eng-land*; but the thing taking *Air*, and it being the common Discourse how the *Pope* had rewarded this *Imposter*, some of his Friends gave him advertisement of his danger, which made him quit the *Low Countreys*, and seek a safe retreat in the *Romish Territories*.

However, this produced that (e) *Act* for preventing *Papery* and other *Sects*, which enjoyned all people from ten years old and upwards, not having a lawful Impediment, to repair every *Sunday* to hear Divine Service, under the penalty of forfeiting twelve pence for every such default.

(c) This gave occasion to the Act for 12d. per Sunday for missing Divine Service.

What is observable in this *Narrative*, is the original of Separate Congregations, of *Extempore* Prayer, the vilifying the publick Church-Service, stiling it *English* Mass, the pretences to the Spirit, the denying the King's Supremacy, despising lawful Ordination, and Licenses to Preach in stated Parochial Congregations, the juggling people out of their Money and their Loy-

Loyalty, are all *Arrows* that originally came out of the *Romish Quiver*: and that there can be no doubt, but ever since this mans success, the *Pope* and *Colledge de propaganda fide*, the *Jesu-its* and *Priests* have been industrious to improve this Advantage, and to stock us with disguised *Emissaries*, who increase our differences, and exasperate all the Separations against the Church of *England*, in hopes by our Divisions to destroy both.

But that in the mouth of two Witnesses Truth may be justified, I will present the Reader with an exact Counter-part of the same *Romish Indenture*, whereby they have all bound themselves to work the ruine of the Church of *England* by this method of stirring, fomenting, supporting, and Exasperating Divisions and Separations among us.

The

The following Narrative is a true Copy taken out of the Registry of the Episcopal See of Rochester, in that Book which begins Anno 2 & 3 Phil. & Mar. and continued to 15 Eliz.

IN the year 1568, being the 11th. of Queen Elizabeth, one Thomas Heth, Brother of Nicholas Heth, Bishop of Rochester, in the Reign of King Henry the Eighth, came to the Dean of Rochester, and pretending to be a poor Minister, made Application to him, to present him to the Bishop, in order to some Preferment. The Dean thought it fit to hear the said Thomas Heth Preach in the Cathedral Church before he would interest himself in his behalf to the Bishop. Accordingly he appointed him to Preach upon the 21st. of November, where he took his Text, Acts 12. ver. 6. Peter therefore was kept in Prison, but Prayers were made

A strange Discovery of a Jesuit counterfeiting a Protestant, to sow Division, and raise Sects.

See Heth p. 3. p. 26

made without ceasing of the Church to God for him. But so it happened, that while he was Preaching, casually by pulling out his Handkerchief, a Letter dropt into the bottom of the Pulpit, directed to him by the name of *Thomas Fine*, from one *Samuel Malt*, a notorious *English Jesuit*, then at *Madrid* in *Spain*.

This Letter being found in the Pulpit by *Richard Fisher*, Sexton of the Cathedral, he carried it immediately to the *Dean*, who upon perusal, went presently with it to the Reverend Father in God, *Edmond Gess*, then Bishop of that *See*, who upon the reading of it, instantly caused the said *Heth* to be apprehended, and the next day being Monday, *Novemb. 29.* brought him to Examination.

Bishop. Mr. *Heth*, how long have you Preached in *England*?

Heth. About six years and more.

Bishop. Were you of any certain Order formerly, before this late Reformation of the Church of *England*?

Heth. Yes, I was.

Bisb. What was that?

Heth.

Hesh. it was the Order of Jesus.

Bish. Are you not still of that Order, and have you not now and then some correspondence with that Order?

Hesh. The Ministry will venture to instruct one another; but your Lordship seeth how I have retired myself from those whom you call *Jesuits*.

Bish. We suppose, Mr. *Hesh.* you have not totally forsaken their *Tenents*, though you have their *Persons*.

Hesh. Wherein may I be suspected not to forsake their *Tenents* as well as their Company?

Bish. There is great suspicion that you are not of the Church of *England*, by the words which you spoke yesterday in your Sermon.

Hesh. What words are those, my Lord?

Bish. You said, that it was not those Prayers of the Church of *England* as are now established, that brought Peter out of Prison, but

D spiri-

* Spiritual Prayers.

* Observe the Design of the Papists from the beginning of the Reformation to bring the Prayers and Church into contempt, not being spiritual Prayers, and how well the Dissenters have copied this Original (a) The Language exactly of Separatists.

(b) A good answer to

both Papists and Dissenters. *Quere* whether the Directors were warranted by express Scripture. (c) Diversity, and Variety of publick Prayers taken from a Popish Pattern, so warranted in Scripture.

Herb. And were they not spiritual Prayers that availed him? And where have we (a) Scripture for any set Form in the Church?

Bish. (b) If there be no Scripture for any set Form in the Church of England, much less for any set Form among your Fraternities; for what we have established is out of the written word of God. (c) But as for your *Popish Orders*, viz. *Augustines, Dominicans, Franciscans, Jesuits, &c.* you all differ in the Prayers of the *Mass* one from another; where then is your Scripture for so many Varieties of Prayers and *Masses*.

Herb. They have Anniquity on their side, and for the alteration of Prayers, every Fraternity and Congregation hath power among themselves as is most fit, for that Congregation assembled.

Bish.

Bish. Now seeing you have begun to talk of *Antiquity*, pray, Mr. *Hath* tell me, (a) Were all the Orders of the *Church of Rome* ordained at once? No surely, for some Orders are ancienter than others, by reason they have been allowed by several Popes: But as for yours, that Order was but of late days established, therefore you have little or no *Antiquity* to plead.

Hath. My Lord, You see I am fallen from that Society, which I perceive by your passages in examining me so strictly, you suspect me to be one of them still: I confess, (c) I am not so totally of the *Episcopal Party of England*, (f) because I have laboured to refine the *Protestants*, and to take off all smacks of *Ceremonies* that in the least do tend to the *Romish Faith*.

Bish. Hath our Gracious Queen, by her Learned Council, and Assembly of Divines, who several times late for the Reformation of Religion, have declared and confirmed by Her Highnesses High Court of Parliament established the Forms and Man-

(a) The Jesuit entangled by his own Plea.

(c) Observe, that the Jesuits are enemies to Episcopacy, and for a purer, or in the language of Dissenters, a thorough Reformation.

(f) A Jesuit pretends to refine but intends to destroy, and it is evident, that whoever do so, do their work.

(e) An un-
separable

Question to
all Dissenters
who are no
more but pri-
vate persons.
Papists or Dissenters, Good Lord deliver us. For we know by we-
ful Experience, the fire of Reformation pretends to refine, but be-
ing over-hot, does consume.

ners thereof, (g) what hath any parti-
cular man to meddle any further?

Heth. (b) It was but my good will
in endeavouring to make it purer.

(b) From the good will of such Pretenders, whether
Papists or Dissenters, Good Lord deliver us. For we know by we-
ful Experience, the fire of Reformation pretends to refine, but be-
ing over-hot, does consume.

Bish. You are a pure Steer, I must
needs say, in pretending that you are
reformed: yet let me ask you one
Question, Mr. *Heth*, Had not you o-
late any Letters from any of your So-
ciety?

Heth. I might have had Letters
must I, therefore be of their Order
still, because they write to dissuade
a man from his Principles? No sure
my Lord.

Bish. Your Society write, Mr. *Heth*
not to dissuade you, but that you
may dissuade others; However, tel-
me, Did you ever know or hear of
man called *Samuel Malt*?

Heth. I have heard of such a man.

Bish. Yes, and you know him full
well.

Heth.

Herb. It may be so, my Lord.

Bish. Mr. Dean, Shew Mr. *Heth* the Letter, and let him tell whether he knows the hand-writing; and call in *Richard Fisher* to come into the Court.

Richard Fisher. Here, my Lord.

Bish. How came you by this Letter?

R. F. I found it yesterday after Even-song, in the Pulpit.

Bish. You know it if you see it, is this the same?

R. F. The very same.

The Letter was, as follows.

Brother,

THe Council of our Fraternity have thought fit to send you David George, Theodorus Sartor, and John Huts, their Collections, which you may distribute where-ever you may see may be for your purpose, accord-

D 2

ing

ing to the peoples inclinations. These mixtures with your own, will not only a little puzzle the Understandings of the Auditors, but make your self Famous : We suppose your wants are not considerable at present, by what we have heard, how your Flock do admire you every day more and more. Be not over-zealous in your proceedings in the beginning ; but gradually win on them as you visit them, and according as you find their inclinations bend to your Design, let us hear how you have proceeded, for it will satisfy your Brethren much, and enable them the better to instruct you for the future. Hallinghām.

Coleman, and Benson have seen (i) a Faction among the German Hereticks, so that several who have turned from us, have now de-

(i) The Original of the Sects in Germany among the Protestants, from the Jesuits.

nied their Baptism, which we hope will soon turn the scale, and bring them back to their old Principles. This we have certified to the Council and Cardinals, (k) That there is no other way to prevent people from turning Hereticks, and for the recalling of others back again to the Mother Church, than by the Diversities of Doctrines. We all wish you to prosper.

(k) the Reader is desired seriously to observe, that the Jesuits, Pope and Cardinals have laid this down as a Maxim, that Divisions and Separations are the most effectual way to introduce Popery, and ruine the Protestant Religion.

Madrid Octob.

26. 1568.

Samp. Malt.

Bish. Look here, *Mr. Herb*, here is a Letter, and it is to be supposed to drop from you when you Preached yesterday, for none stood in the Pulpit but your self.

Herb. Let me see the Letter once more, *Mr. Dean*; See, my Lord, this

D 4

Letter

Letter is directed to another man, named *Thomas Finne*, but my name is *Thomas Heth*.

B. You are not the first man that hath altered your Name: How long have you been in Town?

H. About three weeks.

B. To what intent came you hither?

H. Upon two accounts, my Lord, first, to visit my friends, for my Brother *Nicholas* was Bishop of this See formerly; Secondly, to be preferred for the *Dean* promised to recommend me to your Lordship.

B. Mr. *Dean*, Did you promise to prefer Mr. *Heth*?

Dean. I did, my Lord, and upon that account I permitted him to Preach before you; but this Paper hath altered my intentions.

After this Examination, it was resolved to send to Mr. *Heth's* Lodgings at the *Queens Arms* in *Rochester*, where, upon search in one of his Books were found his Beads, and several Papers, among which was a License from the Fraternity of the *Jesuits*, and a

Bal

Ball dated the first of *Pine Quintus*, to Preach what Doctrine that Society pleased for the dividing of *Protestants*, particularly naming the *English Protestants* by the name of *Hereticks*. In his Trunk were several Books for denying (1) Baptism to Infants; with several other horrid Blasphemies: which being brought before the whole *Assembly* then present, the Bishop adjourned the Court, appointing another day for further Examination, till they had acquainted her Majesty and her Honourable Council with these passages, and sent for further *Instructions* how to proceed in this Affair. In the mean time *Heth* was committed a close Prisoner, and manacled, till Order came from the Board.

(1) The Papists Authors of the Sect of Anabaptists.

On the 25th. of *November*, being *Thursday*, the Bishop called a Court, and sent for *Heth*, who coming before him, a great number being assembled to hear the Matter, the Bishop spake as follows.

Mr. *Thomas Heth*, it is visible how you have not only deluded several poor Souls, but also abused her Ma-
jesty

jest, and the *Minister* of this Kingdom, by your *Romish* and *Jesuitical* Policy, purposely to sow Sedition in the Church of Christ: it is well known, that though your Society have taken the Name of *Jesui*, by terming themselves *Jesuits*, yet you have denied *Christianity*, which is Christ: for several have been called by the Name of *Jesui*, but none by *Christ*, from which all true Believers term themselves *Christians*: By this means you endeavour to bring the people back to your *Popish Zeal* again: (m) But you will be mistaken, for that sort of people whom you endeavour through a blind pretended *Zeal* to withdraw from the Church, will be at last your *Bane*, and hate your Society, so that at the end, when ye shall think ye have accomplished your evil designs, and fall upon the Church of Christ, those very people, whom ye have at-

(m) Those who still continue these Separations which the Jesuits first begun, are desired in the Name and Fear of God, to consider whether they are not guilty of the same

Abuses. A Prediction that Separatists shall, when they see how they have been abused by the Jesuits, unite with the Church of *England* to extirpate *Papery*, which they have endeavoured to re-establish, by overthrowing the Protestant Religion by their own Divisions.

for these *Satanical Delusions* beguiled,
will not so much, through Love, joyn
with Christ to overthrow your *Evil*
Intentions, as though perfect hatred
to your *wicked Policies*.

To several mens Knowledge, as we
have since enquired after thy Actions,
thy *Holiness* and her Husband have de-
clared, that thou hast spoken against
thine own *Order*; yet thou by thy
outward *Purity*, hast defiled thine own
Galling, under pretence of purifying
the *Church of England*. What canst
thou therefore say for thy self, that
thou mayest not be made a *publick*
Example to all Spectators for thy
wicked *Schismatical Sedition* shown
within these Her Majesties Domini-
ons: Wilt thou openly declare be-
fore God and the World thy wicked
and evil intentions, which caused thee
to run into these *Schisms*, and reform
thy course of life which now thou li-
vest in; and not only my self, but the
whole Court here assembled will en-
deavour to get thy *Pardon*, and pro-
vide for thy future maintenance.

H. My Lord, I know not what I
might

* Shame the true reason why some persist in their Opinions, and not Conscience or Religion.

† A true, but dear Experiment, to which the Church of England may write a sad *Probatum*.

(a) A thing so-berly to be considered by Dissenters.

(b) A necessary Caution

to all such as value their Souls, Bodies, or Estates, the Peace of the Publi-ck, or the Protestant Religion.

might have done, had I not been so publickly examined, * but seeing my *Vocation* is so publickly known, I shall not acknowledge my self to be guilty of any *Misdemeanor*; for I have fought a good Fight for Christ, whose Cause I have taken in hand. † This Experiment I tried among my Countrey-men, that the World may see that all those who term themselves Protestants, are not of the Church of England, though they speak against Rome.

The Bishop hearing him speak so obstinately, said, Behold, my Brethren, a *Jesuits Confession*! how he hath declared he had set up a certain Form of Religion, purposely to withdraw you from the Church of England. These things will be among us while we are a Church; (a) but woe be to those Deluders, or to those who will be deluded by them: We have a good Law, and the Light of the *Holy Gospel* now flourishing among us, which hath for these many years past been absconded; (b) therefore, my Brethren, con-

sider

Under the condition of your Souls;

(c) If you start aside once from your Principles, having the right way so plainly set before you, ye will not only run into Popish Slavery again, but be in peril of a total confusion of Soul and Body;

(d) and if Rome get once her Foot up on these Dominions again, not only your selves and your Children, but your Princes and Nobles shall become Slaves to her Idolatry.

(e) *Credo digna*! an Aphorism of undoubted Truth.

(d) Which without the Assistance of Separatists, is, humanely speaking, impossible.

After this, *Herb* was remanded to Prison, and for three days brought to the Market-place at Rochester, where he stood by the High-Cross with a Paper before his Breast, in which were written his Crimes, then he was Pillorred, and on the last day his Ears were cut off, his Nose slit, and his Fore-head branded with the Letter R. and he was condemned to endure perpetual Imprisonment: but it lasted not long, for a few months after he died suddenly, not without the suspicion of having poysoned himself.

From this Narrative we may observe, that the chief Rise and Original of our unhappy Divisions and Separations

Observations to be deduced from this Narrative.

rati-

rations is to be fetched from the devilish Policy of the *Papist* counterfeiting a design to advance the *Reformation* of the *Protestant Religion* to a greater *Purity*; that the *Pope*, *Cardinals* and *Jesuits* have been always instrumental in raising these *Divisions* and *Separations*, and that they judge this the most effectual way to introduce *Popery*; that they hate our *Bishops* and *Prayers*, and delude innocent and unwary people into a dislike and hatred of them; that there is no way to discover them, but by their sowing these *Seeds* of *Separation* and *Sedition*; and that therefore it is the *Interest* of all true *Protestants* to unite with the *Church of England*, and thereby give that deadly blow to the *Romanists*, which the *Bishop* here seems prophetically to foretel, and to quie these *Separations*, which otherwise will hazard the ruine of the *Protestant Religion*, by the Introduction of *Popery*.

Thus have the *Romanists* dealt with us, and perswaded many to break down the Walls of our Church, to make room for the *Wooden Horse* of *Refor-*

Reformation; whose Belly is charged with more Sects, Opinions and Divisions than that which conquered *Troy* was with crafty *Greeks*.

All the Reigns of Queen *Elizabeth* and King *James* they were busie in preparing the materials, and undermining the Foundations of the *Church of England*; but in the Reign of King *Charles* the First, thinking themselves strong enough, by the assistance of the Eactious, they had raised to effect their designs, they gave Fire to the *Tower*, and with the pretended fears of *Papery* and *Tyranny* they first set *Scotland*, next *Ireland*, and then *England*, into the flames of a most horrid, cruel, and unnatural War, which they managed by the strength and power of *Dissenters* from the *Church of England*.

To confirm the Truth of this, I will give the Reader an account, which I find in Mr. *Rushworth's Historical Collections*, a Book much valued among *Dissenters*, who tells us of a Proposition made to the King of *Spain*, and discovered about the time that the

Spanish

Rush. Hist. Col. pag. 970, 971.

Spanish Armada came upon the Coast of *England* in the year 1639. when among other passages discouraging of an Enterprize upon *Scotland*, which was then in an high Ferment of the *Covenanters* against the *King*, *Bishops* and *Common Prayer*, the Proposer thus argues, that there could be no Fleet set out so strong as to attempt them by Sea, except all the *Kingdom* contribute to it, which, says he, cannot be done except all the *States* joyne with, we of the Confederacy shall be the greater Part, and so the Enemy shall forthwith be forced either to give Liberty of Conscience to the *Catholicks*, or put themselves in danger of losing all.

Observe first, The *Scots* had no enemies but the *King*, or, as they pretended, his evil Counsellors, particularly *Canterbury* and *Stafford*, who all run the same Fate which the *Papists* in *Hamberfield's* discovery of their Plot had contrived for them.

Secondly, Liberty of Conscience was the ground of the Quarrel.

Thirdly, They of the Confederacy were the greatest part of the *States*, but

but it is evident the *Covenanters* were the greatest parts of the State (for they had turned out the *Bishops*) at that time; and if there be sense in the Words, or truth in the Relation, it gives a remarkable glimpse of Light into this dark Vault, and imports a secret confederacy against the King and Church of *England*, between the *Papists* and *Covenanters*, and that that formidable *Armada* was designed for the assistance of the *Covenanters*: and the next page gives not only a greater Light, but a clear vindication of the King from any such compliances with the *Papists*, as were suggested, and made the foundation of the War. *As for the King of Great Britain*, adds he, *If he will not give Liberty of Conscience, he shall be reduced to it with no little damage.* Now who were they that pressed for this *Liberty of Conscience*, and did reduce these *Nations* to it, all People knew. And a little after, he urges this design from the danger, *if the King of England be- ing Consecrate with all the Hereticks of Holland and Germany, Enemies of*

God and Spain, should be able to carry on his Pretensions and Title to the Crown of France, add to this, that there is no improbability that they who would treat with France and Richelieu, as was proved the Covenanters did by a Letter written by the Lord London to the French King, would make no difficulty to do the same to the Spaniard, then the most Potent Monarch of Europe, and which confirms the Opinion, I do not remember the Scots made any complaint of this great Fleet as designed against them.

But that which makes the thing plain, is the discovery which was made to Sir William Boswell, by Andreas ab Habnerfeld, which was communicated first by Sir William to my Lord of Canterbury, and by him transmitted to the King then at York, November, 1640. The whole is printed by it self, and in Rushworth's Collections, and is too long here to insert, but the principal parts and matter of the Plot was this, That there was a design on First by the Papists against the Life of the King and the Archbishop. That

to effect this the *Scottish* Commotions were raised, and fomented by the *Jesuits*, that they exasperated the *English* Dissenters by the severity used against *Pryn*, *Burton*, and *Bastwick*, and the *Scots* by the Fears of Popery upon the Imposition of the Common-Prayer Book; that *Cunew* or *Cow*, the *Pope's* Legate, and *Chamberlain* a *Scot*, *Chaplain* and *Almoner* to *Cardinal Richelieu*, were the great Negotiators of this *Conspiracy*, and that the design was to embroil these *Nations* in a Civil War. The Troubles came on so fast, as may well be supposed, precipitated for fear of a further prosecution of this discovery, that the *Archbishop* lost his Head for refusing a *Cardinals* Hat, and opposing the *Scottish* *Covenanters*: and the King this, because he would not give away the *Crown*, and put down the *Mitre* by granting *Toleration*. And however the following Distractions and Rebellion stilled the further prosecution and discovery of this Plot, yet the *Tragical Event* justified the Truth of the Discovery.

What the consequences of these Proceedings would have been if *Providence* had permitted those Usurping Powers to come to any firm Establishment, God only knows; but a *Tyranny* in the Church like that of the Papacy is most suitable and natural to the Tyrannical and Arbitrary Government of Rebels Regicides, and Usurpers. But God miraculously restoring our Gracious Sovereign King *Charles* the Second to his Throne, and the Church of *England* to her pristine Splendor, we were in a State of Tranquility till of late years.

But the *Papists* envious of our Happiness, began or rather continued to leaven the disaffected party of men in Church and State against both; and how far they had driven on their designs for a second Revolution, few people can be strangers; the old Stories were revived, and new ones minted, to raise fears and jealousies of *Tyranny* and *Papery*, to set us altogether by the Ears. The *Scots* were animated to a Rebellion, and did actually break out into a form'd *Rebellion*:
the

the Dissenters were busie every where to calumniate the Bishops and Church as Popishly affected, the *Lawn Sleeves* were threatned, and the Episcopal Party branded with all the names of Ignominy; so that the rich and wise Citizens of the great *Metropolis* of *London* knew scarcely whether their greatest danger was from Papists or Phanaticks, Wealth being always a Crime in Popular Tumults and Insurrections; Sedition was as commonly talked, and as hot as *Coffee* was drank; and in a word from the Court to the *Cottage* none could escape the imputation of Popishly affected, who durst write or speak in vindication of the Church of *England*, or against Dissenters.

And that all this was but a Branch of the late horrid *Popish Plot* against his Majesties Life, the Government by Law established, and the *Protestant Religion*, I offer the Testimony of Dr. *Oar's* the first and principle Discoverer; who all along charges the Papists, the disguised Priests and Jesuits with managing the intemperate heat

of *Separatists* against the Government, and we cannot without bringing a manifest and dangerous disreputation upon the rest of his *Evidence*, but believe him, when upon his Oath he assures us, that the Jesuits creep in among *Dissenters* under the disguise of *Nonconforming Ministers*, to divide and exasperate, to raise and blow up *Animosities and Calumnies* into a *Actual Rebellion* against the *Civil Government*, under a pretence of their dislike of the *Ecclesiastical*

Thus in his Printed *Narrative*, Paragraph 1. He informs us that *Richard Strange* Provincial, *John Keins*, *Basil Langworth*, *John Fenwick* and *Harcourt*, *Jesuits*, did write a treasonable Letter to one *Father Suiman* an *Irish Jesuit*, at *Madrid* in *Spain*, in which was contained the plotting and contriving a Rebellion in *Scotland* of the *Presbyterians*, against the *Episcopal Government*: in order to which, they had employed *Matthew Wright*, *William Morgan*, and one *Mr. Ireland*, to go and Preach under the Notions of *Presbyterians*, and gave the disaffected
Scots

Scott a true understanding of their sad Estate and Condition in which they were, by reason of *Episcopal Tyranny* exercised over them; and withal to tell them they had now a fair opportunity to vindicate their *Liberty* and *Religion*; and that it could be done no other way but by the Sword.

Paragraph. 18. That the Fathers of the *Society* in *Ireland* were very vigilant to prepare the people to rise for the defence of their *Liberty* and *Religion*, and to recover their Estates.

Paragraph. 35. That the Jesuits by order of the Provincial, were to send new Messengers into *Scotland*, to promote the *Commutations* there, and to inform the people of the great *Tyranny* they lay under by reason of their being denied *Liberty of Conscience*; and that not being to be procured but by the Sword, they must take that course to purchase their *Liberty*.

Paragraph. 43. That two new Messengers were sent into *Scotland* on the 5th. of *August* 1678. one by the name of Father *Moor*, the other of *Saunders*, alias *Brown*, with instructions to carry

themselves like *Non-conformist* Ministers, and to Preach to the disaffected *Scots*, the necessity of taking up the Sword for defence of *Liberty of Conscience*; these the Deponent saw dispatched.

Paragraph 50. The Depotent, *Dr. Oats*, saw a Letter from *Father Ireland*, August the 7th. 1678. where, among other things, he intimates the joy he had, that the disaffected *Scots* would not lay aside their endeavors for, and after *Liberty and Religion*, and that the *Catholicks* of *Scotland* had promised to use the utmost of their Interest to keep up the Commotions there.

Here let me be permitted to make a little break to confirm this *Evidence* by a remarkable Passage which fell out the last year in the tragical end of the Lord *Forrester*. This Lord was the person that after the defeat of the Rebels at *Bothwell-Bridge*, took occasion, upon the Indulgence granted by His Majesty, to erect a House within two miles of *Edenburgh*, for a publick *Conventicle* of *Non-conformists*, and for his

his building this *Synagogue*, went for a zealous man among them; but so it hapned, that not long after he was barbarously murdered by a Woman Relation, with whom he had incestuously lived many years: After his death a *Dispensation* was found in his Closet from the Pope to marry her, which it seems he delaying to do, she took his Life as the price and reparation of her abused Honour; which plainly shews that these Supporters of the *Nonconformists* may be, and are secret Papists.

But to proceed, *Paragraph 51.* Among other mysterious Phrases relating to the Plot, *John Keins* told the Deponent; that the Provincial had taken great care of keeping alive the differences between the disaffected *Scots* and *Duke Lauderdale*, that *Mum* and *Chocolate* should be put down, and the *Order* of the *Maggies* should be turned to their primitive Institution and Habit. By *Mum* and *Chocolate*, meaning the Protestant Peers, and by *Maggies*, the Bishops.

And for a clear vindication of the
Bishops

Bishops and Episcopal Clergy of the Church of *England*, from the unjust imputation of being Popishly affected, the common brand which Nonconformists burn upon their Reputation. *Paragraph 72.* He informs us, that the Pope had issued out a *Bull*, in which he disposes of the Bishopricks and other Dignities in *England*, as follows.

Arch-Bishops.

Canterbury, Cardinal *Howard*.
York, *Perrot*, Superior of the
 Secular Priests.

Bishops.

London, *Corker*, President of the
Benedictine Monks.
Winchester, *White*, alias *White*
bread, Provincial
 of the Jesuits.
Durban

Durham, Strange, late Provincial of the Jesuits,

Salisbury, Dr. Godden.

Norwich, Napper, a Franciscan Friar.

Ely, Vincent, Provincial of the Dominican Monks.

Exeter, Wolf, one of the Serbon.

Peterborough, Gifford, a Dominican Friar.

Lincoln, Sir John Warner Baronet, a Jesuit.

Bichestre, Morgan, a Jesuit.

Bath & Wells, Dr. Armstrong, a Franciscan Friar.

Carlisle, Wilmot, alias Quarterman, a Secular Priest.

Bichestre, Thimbleby, a Secular Priest.

Hereford, Sir Thomas Preston Baronet, a Jesuit.

Bristol,

Bristol, Mundson a Dominican.

Oxford, Williams, Rector of

Watton, a Town

Flanders, a Jesuit.

St. David, Belson, a Secular

Priest.

St. Asaph, Jones, a Secular.

Bangor, Joseph David Keimash,

Dominican Friar.

Abbots.

Westminster, Dr. Sheldon, a Be

nedictine Monk

Sion House, Skinner, a Bened

dictine Monk

Deans.

Canterbury, Belton, a Sorboni

St. Pauls, Leybourn, a Secular

Secretary to Ca

dinal Howard.

Win

*Windsor, Howard, with twelve
Benedictine Canons.*

Chichester, Morgan, a Secular.

*Winton, Dr. Watkinson, Presi-
dent of the English
Colledge at Lisbon.*

With many other Dignities of the
Church, disposed of to Forreigners
in that *Bull*.

Paragraph 74. That twelve *Scotch*
Jesuits were sent into *Scotland*, to keep
up the *Commutations* in *Scotland*, and
that they had instructions given them
to carry themselves like *Nonconformist*
Ministers among the *Presbyterian*
Stops.

And *Pag. 67.* of the *Narrative*,
numb. 7. One means, he says, they
were to use to bring in *Popery* was
by *sedition* *Preachers* and *Catechists*
set up, sent out, maintained, and directed
what to Preach in their own, or
other private or publick *Conventicles*
and *Field Meetings*.

Now.

Now, as in reason we cannot believe the Papists are less solicitous for their Affairs in *England*, than in *Scotland* and *Ireland*; so we cannot but conclude from this evident matter of *Fact*, that they have been as industrious among the *English* Nonconformists to sow dividing Principles and animate them against the Government and Governours both in Church and State.

And that this may not pass for a bare supposition, without ground, I have heard Mr. *Prance* affirm, that both *Gavan* and *Whitebread*, used to Preach frequently in *Conventicles* in *Southwark* and other places: and I am able to prove, *Whitebread*, alias *White*, the provincial of the *Jesuits*, who was executed for the Plot, did not many months before the Discovery, and his Apprehension, Preach in a *Conventicle* as a Nonconformist, at *Spaldwick* within five miles of *Huntrington*; and that he had several times done the like before, as was attested by several of the Congregation, before divers Gentlemen in the County of
Hun-

Huntington; and if the shame of *Disfenters* did not smother the further discovery of the Truth, for fear of the just reproach and infamy it would bring upon them among the miss-led people, I doubt not but we should find these *Friars* and *Jesuits* in disguise of Nonconformists and by false Names, as frequent in the Pulpits of Separatists, as their ordinary Teachers.

And indeed nothing is more feasible or easie; for it is no more than for a Jesuit to bring a counterfeited Letter of Recommendation from some known Nonconformist either out of the Town, if he designs to travel and Preach in the Countreys, as an *Itinerant*, or out of the Countrey, if he will Preach in the Town, or a Certificate that he has Preached in such or such Congregations, with their Approbation, which he is sure to have, if he inveigh against Popery, Bishops, Ceremonies, Common Prayer, and for Liberty of Conscience, and the business is done, and without further Examination he is admitted into their Pulpits.

Pulpits, and shall pass for a zealous Protestant, and an heavenly man in the opinion of the undiscerning Auditors, as Father *Commin*, and Father *Hesh*, have done, and many others before.

Whereas the Church of *England* takes care that none be admitted to the Charge of Souls without all the Caution imaginable against *Popery*, they must take the Oaths of Allegiance and Supremacy, have Testimonials from persons that know them of their Ability and soundness of Judgment, they must shew their Letters of *Ordination*, before they are admitted to Preach in an unknown Congregation, and have a Licence from the Bishop of the Diocess before they can regularly Preach in a Congregation whereinto they are by Law instituted and inducted.

The natural Inferences which follow from this unquestionable matter of *Fact*, here faithfully related and offered to the serious consideration of all sober People, of what persuasions soever, are these.

First,

First, That the Pope and Papists have ever since the Protestant Reformation endeavoured to raise up *Sects* and Differences in *Opinion* amongst *Protestants*, by sending their disguised *Embassadors* among the *zealous* and well-meaning people, to seduce them into Separation and *Schism*.

Secondly, That they look upon these practices as most effectual means to bring the people back to the *Romish* Religion, and to introduce *Papery* among us.

Thirdly, That for this purpose they have been all along industrious in this course by depraving the Government of *Episcopacy* as *Tyrannical*, the *Establisht Prayers* as *Papish*, by extolling *Private Prayers* as *Spiritual*, by encouraging an unlicensed Ministry, by preaching up Liberty of Conscience, and that it is to be obtained and maintained at any rate; and it is worth observation, that *Coleman* dates the *Era* of all the misfortunes like to happen to *Catholics*, from the fatal rescinding of the late Toleration, therein agreeing exactly with *Dissenters*, who were

no less *Quarrels* for the stopping
that door, though from him nothing
can be more evident, than that the
Faits designed to bring in Popery
at, which they could not do, being
openly excluded from the benefit
it, but by pretending to be *Dissenters*.

Fourthly, It is most manifest, that
our late horrid Civil Wars, Rapines,
Bloodshed, and the execrable and
damnable Murder of his late Majesty, and
the banishment of our present So-
vereign, were effected according to the
fore-contrivance of the *Papists*, by
the assistance which *Dissenters* gave
them, and the opportunities they had
to preach them into Rebellion, under
the pretence of a thorough Reforma-
tion; that all the late Commotions
and Rebellions in Scotland sprang
from the same Council and Conduct;
and that the *Papists* will never out-
do the hopes of effecting our ruine, nor
without the same opportunities they
have hitherto had, so long as our
Divisions are kept up and maintai-
ned, which gave them the advantage
of dashing us one against another.

Fifthly,

Fifthly, That therefore obstinate *Dissenters* are before God and according to the judgement of the strongest Reason built upon plain matter of undeniable Fact, guilty of all the real danger of *Papery* prevailing again in these Nations by the ruine of the Protestant Religion.

Sixthly, That the Church of *England* in Doctrine and Discipline is the greatest enemy the *Papists* have, according to their own declared sense and judgment, and consequently wholly innocent of any such designs and compliances, or approaches to the Church of *Rome*, as Father *De Molins*, and other Brain-sick or worse people endeavour to fix upon her: and that it is impossible to give a clearer demonstration of the innocence of the Bishops and Clergy of *England*, than Dr. *Oakes* has in the 7th Paragraph of his *Narrative* before recited concerning the Pope's Bull or Brief, bestowing all the considerable Promotions and Dignities in *England* upon *Papists* there mentioned, which could not be done without turning

out the present Bishops and Dignities of the Church: And there cannot be a more demonstrative argument that he esteems them *Hetericks* and *Enemies*: for there is no doubt but if the Pope had any hopes of their compliance with Popery, he would not only have consented to their contiguance in those promotions, but have promised high Rewards and Encouragements to them.

Seventhly, That therefore it is the joynt Interest both of *Princes* and *People* of these *Nations* to support and defend the Church of *England* as now by Law established; whose *Communion* being by a tract of Experience of equal date with the Reformation be found to both in *Principles* and *Practise* the most peaceable and Loyal Subjects, and stoutest Protestants, of unshaken Allegiance and unblemished Loyalty, the ablest Champions against *Popery*, and the only bulwark of the Protestant Religion, as is but too evident by the constant endeavours of the *Papists*, both by their own power, and the

assistance of Dissenters, to undermin
and overthrow it.

To conclude, as I have here impar
tially related matter of Fact, and
drawn necessary inferences from it,
without animosity or bitterness of
language, so I hope good men will,
without prejudice or partiality weigh
it in an equal balance, and make that
charitable use of it for which it was
intended, that it may be a means by
discovering the *source* and *original* of
our Divisions and Distractions, our
Fears and Apprehensions, and there-
by give us the opportunity to break
the inares of our Enemies, to which,
nothing can so effectually contribute,
as our uniting in the Protestant Re-
ligion of the Church of *England*.

God of his infinite mercy, who maketh men to be of one mind in an House, who is the Author of Peace, and the Lover of Concord, who breaketh the Snares of the Ungodly, turneth their wise men backward, and their Counsels into Foolishness; grant that in this our day, we may see, and know, and follow the things that

make for our *Peace*, that so our Divisions may not be our ruine, that the Enemies of our Countrey and Religion may not triumph over us, but that by our *Union* with the Established Government in Church and State, we may defeat the designs of our Enemies, and disappoint their expectations. God long preserve the Life of our Dread Sovereign, and defend this Church, the most true Apostolick of any Church upon the face of the Earth.

The End of the First Part.

THE
SECOND PART
OF
FOXES
AND
FIREBRANDS:
OR, A
SPECIMEN
OF THE
DANGER and HARMONY of
POPERY and SEPARATION.

Wherein is proved from undeniable Matter of Fact and Reason, that Separation from the Church of England is, in the judgments of Papists, and by sad experience, found the most compendious way to introduce Popery, and to ruine the Protestant Religion.

Tantum Religio potuit suadere Malorem.

Dublin, Printed by Jos. Ray, for Jos. Haves, and are to be sold by Awnsham Churchill at the Black Swan in Parsonage-Row, near Amen-Corner, London. 1682.

THE
SECOND PART
OF
FOXES

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DANGER

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YORK

The Epistle

To the most Reverend the
Archbishops ; The Right
Reverend the Bishops, and
the rest of the Reverend
Divines of the Reformed
Church of Ireland

Reverend Fathers,

THE Publisher of these Col-
lections of this Treatise,
knows none so proper to
whom he may dedicate it as your
selves ; for as you are those Vene-
rable Persons that intend the Spi-
ritual Good of this Kingdom, and
whose Function doth oblige you to
watch for the good of Souls, So he
doubts not but any the meanest Pre-
sent will be candidly accepted of,
that tends to the promoting of so
glorious a design. It hath been the
unhap-

The Epistle.

unhappiness of these Kingdoms ever since the Reformation to meet with brisk oppositions in point of Religion, not only from professed Enemies, but disguised Friends; and the Churches of England and Ireland had no sooner shaken off that Idolatry and Superstition that overspread and deformed the face of primitive Apostolical Religion; but like the woman in the Revelations, she was persecuted by the Dragon, who raised up all his Arts and Stratagems to devour that child of the Reformation which had cost her so many throws and agonies. The Papists on one hand, and the Puritans on the other did endeavour to sully and bespatter the glory of her Reformation, the one taxing it with Innovation, and the other with Superstition, and too
near

Dedicatory.

near an approach to those superstitious Rites and Ceremonies which she had reformed: What justice there is in either of the accusations, the world is sufficiently sensible of by the many learned Volumes that have defended both her Doctrine and her Discipline, in opposition to them both; and I presume that every unprejudiced Reader will cast the balance on the Churches side, and conclude that there is more of spight and malice than truth in the imputation. For it cannot be imagined that the Churches of England and Ireland should be guilty of Novelties in point of Doctrine, when they did so lowly tax the Church of Rome with Innovations; and pretended them as one great justifiable ground of their separation from it, and to symbolize with that Church

The Epistle

in superstitious Rites and Ceremonies, is in effect to say, that they were resolved to maintain what they had abjured, and act contrary to all the Declarations that they had published to the World in their own defence. But it will appear farther from this discourse, that these objections were suggested to our Dissenters from the Papists, who have frequently acted and preached in the habits of Dissenters, and though they pretend to be more Zealous against Papery than others, yet they are not ashamed to whet their swords at the forges of the Philistines, and make use of their arts and assistance for the ruine of the Church: I wish they would but seriously reflect upon these things, and consider that by insisting in the paths that the Papists have chalked them

The Epistle, &c.

them out, they are advancing the interest of Popery, and will in time do their work as successfully as if they had laid their heads together to subvert the Government both in Church and State: That they may not any more be seduced by such kind of artifices, is not only the design of these Papers, but the hearty Prayers of

Your most Humble

Servant, R. Ware Esq

Son of St James Ware Esq
late a Privy Counsellor
in Ireland

The

them out, they are advancing the
mastery of Popery. And will in time
to their work as faithfully as if
they had laid their heads together to
subvert the Government, both in
Church and State: That they
may not any more be seduced by such
kind of artifices, is not only the de-
sire of these Papers, but the hearty

Your most Humble

Secretary R. W. 1720

The

The Second Part.

THAT the Reader may have a clearer insight into the following discourse, and understand how little the Doctrine of depriving or resisting Princes was countenanced by the first Reformers, it may not be inconvenient to entertain him with the pious and loyal speech of the great Pillar of the Reformation, Archbishop *Cranmer*, whereby it will appear how averse he was either to the Jesuitical Doctrines of deposing Princes for disowning the Popes Authority, or the late Phanatical pretences of taking Arms against the King, where he neglects his Duty, or stands not to the promises and Covenants that he makes at his Coronation. The Speech is as followeth :

MOST

[2]
MOST DREAD AND

ROYAL SOVEREIGN.

THe promises your Highness hath made here at your Coronation to forsake the Devil and all his works, are not to be taken in the Bishop of Rome's sence, when you commit any thing distastful to that See, to his your Majesty in the teeth, as Pope Paul the Third, late Bishop of Rome, sent to your Royal Father, saying, Didst thou not promise, at our permission, of thy Coronation, to forsake the Devil and all his works, and dost thou run to Heresie? For the breach of this thy promise, knowest thou

thou not that tis in our power
 to dispose of the Sword
 and Scepter to whom we
 please. We your Majesties
 Clergy do humbly conceive
 that this promise reacheth not
 at your Highness Sword spi-
 ritual or temporal, or in the
 least in your Highness sway-
 ing the Scepter of this your
 Dominion, as you and your
 Predecessors have had them
 from God; neither could your
 Ancestors lawfully resign up
 their Crowns, to the Bishops
 of Rome, or his Legates, ac-
 cording to their ancient Oaths
 then taken upon that Cere-
 mony

The Bishops of Canterbury
 for the most part have Crow-
 ned your Predecessors and
 Anoin-

Anointed them Kings of this Land; yet it was not in their power to receive or reject them, neither did it give them authority to prescribe them conditions to take or to leave their Crowns, although the Bishops of Rome would encroach upon your Predecessors, by his Bishops Act and Oil, that in the end they might possess those Bishops with an Interest to dispose of their Crowns at their pleasure. But the wiser sort will look to their Claws, and clip them.

The Solemn Rites of Coronation have their ends and utility, yet neither direct force or necessity; they be good admonitions to put Kings in mind

mind of their duty to God,
 but no encrease of their
 Dignity ; For they be God's
 Anointed, not in respect of
 the Oil which the Bishop u-
 seth, but in consideration of
 their Power which is ordain-
 ed, of the Sword which is
 authoris'd, of their Persons
 which are elected by God, and
 endued with the gifts of his
 Spirit, for the better ruling
 and guiding of the people.

The Oil, if added, is but a
 Ceremony ; if it be wanting,
 that King is yet a perfect Mo-
 narch notwithstanding, and
 God's Anointed, as well as if
 he was In-oiled. Now for the
 Person or Bishop that doth
 Anoint a King, it is proper to
 be done by the chiefest ; but

if they cannot, or will not, any Bishop may perform this Ceremony.

To condition with Monarchs upon these Ceremonies, the Bishop of Rome (or other Bishops owning his Supremacy) hath no authority, but he may faithfully declare what God requires at the hands of Kings and Rulers, that is Religion and Vertue. Therefore not from the Bishop of Rome, but as a Messenger from my Saviour Jesus Christ, I shall most humbly admonish your Royal Majesty what things your Highness is to perform. Your Majesty is God's Vice-Gerent, and Christ's Vicar within your own Dominions, and to see with

with your Predecessor *Josiah*
 God truly worshipped; and
 Idolatry destroyed, the Ty-
 ranny of the *Bishops* of *Rome*
 banished from your Subjects,
 and Images removed These
 acts be signs of a second *Josiah*,
 who reformed the Word of
 God in his days. You are to
 reward Vertue, to revenge
 Sin, to justify the Innocent,
 to relieve the Poor, to pro-
 cure Peace, to repress Vio-
 lence, and to execute Justice
 throughout your Realms, for
 Presidents on those Kings
 who performed not these
 things. The old Law shews
 how the Lord revenged his
 quarrel, and on those Kings
 who fulfilled these things, he
 poured forth his Blessings in

abundance. For example it is written of *Josiah* in the Book of the *Kings* thus, *Like unto him there was no King before him, that turned to the Lord with all his heart, according to all the Law of Moses, neither after him arose there any like him.* This was to that Prince a perpetual fame of dignity, to remain to the end of days.

Being bound by my Function to lay these things before your Royal Highness, the one as a reward, if you fulfil, the other as a judgment from God, if you neglect them. Yet I openly declare before the Living God, and before these Nobles of the Land, that I have no Commission to denounce your Majesty deprived,

ved, if your Highness miss in part,
 or in whole of these performan-
 ces, much less to draw up In-
 ventures between God and your
 Majesty, or to say you forfeit
 your Crown with a clause, for the
 Bishop of Rome, as have been by
 your Majestie's Predecessors,
 King John, and his Son Henry of
 this Land. The Almighty God
 of his mercy, let the light of his
 countenance shine upon your
 Majesty, grant you a prosperous
 and happy Reign, defend you, and
 preserve you; and let your Subjects
 say, Amen.

God save the King.

G 4

After

After his Majesties Coronation and the death of King Henry the several of the foreign Protestants Clergy wrote to his Son King Edward and to that Honourable Council (whom his wife Father had carelessly nominated for to instruct and advise that hopeful Prince) amongst whom Mr. John Calvin was one, as appears by his Letters to Archbishop *Crick*, yet extant, and Printed among the letters of his Epistles, in which offers his Service to assist that King in the Reformation of the Church of England: but King Edward and his Council refused his proffer.

The parties instrumental for the swaying of this Prince from the suggestions of Calvin, and the reasons why he was not admitted to be in this Assembly, were not known until about the 9th year of his Sister Queen *Elizabeth* her Reign; about which time Sir *Henry Sidney* sometime Lord Deputy of Ireland, and one of her Majesties Honourable Privy Council, having then the liberty to view the Papers of State within her

Maj

These two
Bishops were
Gardiner and
Ponett.

Maistres Jeffer Cloet, he happen'd
to find a Letter directed to the Bi-
shops of Winchester, and of Rochester,
dated from Delph, which he in a ma-
nuscript of his own afterwards, in the
custody of the most learned Dr. James
Usher, late Primate of Armagh, which
was after transcribed by Sir James
Ware, and is now entred into a manu-
script of that Knights number xliij.
Running in this manner following :

*Memorandum taken out of Sir Hen-
ry Sidneys lute Book called the Romish
Palaces, numb. 6. fol. 27. in fol. a
manuscript, with Archbishop Usher.*

Her Royal Highness giving me the
freedom to search the affairs of State
ever since her Royal Fathers denying
the Jurisdiction of the See of Rome,
amongst others of this sort, I found
a Letter directed to the Bishops of
Winchester and Rochester, part of the
Contents being for my purpose, be-
these, as they were translated out
of the Low Dutch

Edward (Son of Henry the Here-
tick King of England) by his crafty
and politick Council hath absolutely
brought

Sir Henry Sid-
neys words
amongst o-
ther of his
discourses
within this
Book.

brought in Heresie, which if not by
 art or other endeavours speedily over-
 thrown, and made infamous, all other
 Foreign Hereticks will unite with
 your new Heresies now amongst your
 selves lately planted, and so have Bi-
 shops as you have; and it is the opi-
 nion of our learned men now at *Trent*
 that the *Shisms* in *England* by *Ed-
 ward's* Council established, will re-
 claim all the Foreign Sects unto their
 Discipline, and thereby be one body
 united. For *Calvin*, *Bullinger* and others
 have wrote unto *Edward* to offer their
 service to assist and unite, also to make
Edward and his Heirs their chief De-
 fender, and so have Bishops as well as
England; which if it come to pass,
 that Heretick Bishops be so near, and
 spread abroad, *Rome* and the Clergy
 utterly falls. You must therefore make
 these offertures of theirs odious to
Edward and his Council. Receive *N.X.*
 and *E.L.* from *Rotterdam*, their lessons
 are taught them, take you their parts,
 if checked by the other Hereticks;
 for these be for Rebaptizing, and not
 for Infant Baptism: Their Doctrine is
 for

for a future Monarchy upon earth
after death, which will please the or-
dinary kind well, and dash the other
that rageth now amongst you. Re-
verend Fathers, it is left to you to as-
sist, and to those you know are sure
of the Mother Church. From *Delft*
the 4th Id. of May, Anno Christi,
1649.

D. G.

Her Highness one day discoursing
of matters in this kind, I told her of
this Paper, at the sight whereof she
was startled; the letter being amongst
her Sisters papers, which caused her
to express these very words, *I had ra-
ther than a years Revenue, that my Bro-
ther Edward and his Council had seen
the Letter; nay rather than twice my
Revenue I had seen it sooner, and so
caused me to lay it where I found it.*
The Council upon her Highness dis-
course, concluded that *Calvin* would
have established Episcopacy beyond
Seas, had he been consulted herein,
and that the hindrance of this offer-
ture caused much animosity between
Refor-

Queen Eliz.
opinion at
the sight of
this Letter

The Coun-
cils opinion.

Reformers. Having no more of *Henry's* words of this nature in the *Memorandum*, we shall go forward in the *Memorials* of other learned men of this kind.

You have seen already our *Narrative of Faithful Confession* and *Thos. Ho* formerly mentioned in the Book intitled *Foxes and Firebrands*; Printed at *London*, anno 1680. and also the *Life and Death of George Brown*, with the Confession of *Philip Corwin*, which confession was formerly written by *John Garvey*, some time *Parson* of *St. Pauls Church*, which we have ready put out to publick view. We shall therefore also lay before you the Confessions of two great Penitents, viz. the one of *Samuel Mason*, some time bred up with the *Jesuits* at *Paris*; the other of *Malachias Malone*, *Carmelite Friar*; who were converted to the Protestant Church of *England*, the former being converted an. 1580. the latter an. 1584. the former being a memorial of that learned Statesman *Sir Henry Sidney*, as also written by *John Garvey*; the latter a memo-

PL. 1. PIA
E. 1. 131

The Confession
of Philip Corwin
written by John Garvey

The Confession
of Samuel Mason

of that Eminent Statesman, the
 and William Cecil, as follows.

Samuel Mason his Conversion to the
 Protestant Church of England now
 published by her Royal Highness
 Queen Elizabeth, our Gracious So-
 veraign Lady of England, France and
 Ireland: together with his Speech in
 the Cathedral of Christ-Church, Dub-
 lin, June the 6th. 1566. and also his
 Narrative presented to Sir Henry Sid-
 ney on the 25th of August following,
 being made before him, being then
 Deputy, the Archbishop,
 Mayor and Aldermen of the City of
 Dublin, formerly written by John
 Treacy, Primate of Armagh, and Dean
 of the said Cathedral.

It is usual upon Confession to shew
 sorrow for sins committed, and also
 promise an amendment for the future.
 That sorrow without a performance
 of the committing of sin afresh, besides
 committing of the sin of lying, when
 the party performeth is not: These sorts
 of sorrows and promises be odious both
 to God and Man. But my Confession is
 not

The Con-
 vert's Speech.

not Auricular, as I publickly here declare it, therefore I hope to be the more credited; and it would redound to my disgrace from henceforth, to dissemble either with God or Man: So that I shal not make a rash vow, that I will not return to my evil ways, yet with Prayer I shall seek my God for his assistance, lest I be led into temptation, reserving within my self, this saying in my mind: Teach me, O Lord, to number my days, that I may apply my heart unto Godly wisdom.

It was not want drove me hither, for had I complied at Paris, where I abode about eight years, I might have been entertained; yet my frailties were such, I here openly declare, for two years and upwards, before I departed from thence, I dissembled with the Society called the Society of Jesus. But spending my time partly in learning the Language of that Kingdom; and also by searching the Records and Libraries of the Universities there, I found out variety to dissuade me from that impious way of living. Therefore I have come hither to acknowledge both mine ignorance and

perverseness when I was of a contrary opinion for to embrace the truth which I have for a long time scandalized and rejected, hoping all here present will be pleased, as Christians, to take this my Recantation for a real and true one. So the Lord of his mercy recall Sinners to his Church daily from henceforth. Amen.

After this Recantation of Mr. *Masons*, Sir *Henry Sidney* then Lord Deputy took him for one of his Chaplains, after which *Adam Loftus* after Primate of *Armagh*, upon the resignation of *Hugh Corwine* Archbishop of this See; *Adam* our Primate resigning up the Primacy to succeed *Hugh Corwine* in this Diocese, he preferred this Convert to the Parish of *Finglas*, two miles distant from this City of *Dublin*.

After the Recantation of this Convert upon the Feast of St. *Bartholomew*, soon after his Conversion, he presented Sir *Henry Sidney* with this Narrative following.

The covetousness of the Bishop of *Rome* for these several hundred of years

The Con-
vers Narra-
tive after his
Speech given
to Sir Henry
Sydney then
Lord Depu-
ty of Ireland.

[18]
years past have increased more than
ordinary: First their Covetousness
caused them to forget God, by neg-
lecting his Will and Commandments.
Secondly, It hath caused them to ac-
cept of the earthly pleasures of this
world, which Satan offered to our Sa-
viour, but Christ rejected his offer-
ture by rebuking him, and shewed
that he cared not for the riches there-
in; by his saying, *My Kingdom is not
of this World*, hath not only caused
the Bishops of *Rome* to assume to
themselves the Titles due to Empe-
rors, Kings and Princes; but above all
to assume the name of God to them-
selves and their Successors, which, in a word
is Blasphemy. At *Paris*, during my
stay there, I improved my self by
searching the Records, and viewing
the Books in that University, amongst
which, I lighted upon the *Clergy of
Leger*, their Apology to Pope *Pascal*
the Second; as touching the Oath of
Allegiance which he had granted a-
gainst the then Emperour, *Henry* the
Fourth. The substance of this Cler-
gies Apology Being thus translated
out of French.

Who

Who can justly blame a Bishop for favouring his Lords party, to whom he oweth Allegiance, and hath promised by Oath to observe it. No man doubts but that Perjury is a grievous offence; God only sweareth and repenteth not, because wisdom keeps the commandment of Gods Oath. But for us who often repent that we have sworn, we are forbidden to swear. If a man swears, God enjoyns him to perform his Oath unto the Lord, which is not unknown to those that rend the Kingdom and the Priesthood by a new Schisma, and with their upstart Traditions promise to absolve from all sins, such as incur the crime of Perjury towards their Sovereign, never reading what God said to *Zedekias*, (by the mouth of *Ezekiel* the Prophet) who had committed Perjury against his Sovereign *Nebuchadonoxor*; *He that hath broken the Covenant, shall he escape?* Which *St. Hierome* expounds thus. Hence we may learn, that we ought to keep touch even with our enemies, and not consider with whom, but by whom we have sworn.

H

Con

The Clergy
of *Leighs*,
their apology
against Pope
Paschal the
Second, cir-
ca ann. 1103,
or near that
time.

Considering on this Apology, my soul was smitten within me, and such a terror seized on my Conscience, that I said within my Soul, surely that if *Paschal* was thus reprov'd by this Clergy so long since, how wicked are his Successors grown by this time.

Pope *Pius* the 4th. his contrivance against the Protestants of England, anno 1560.

At this time, viz. anno 1560. a strict Bull issued out of Pope *Pius* the 4th. commanding all the Learned of the several Orders of that Church to find out proofs and reasons for perswading of Subjects to break their Oaths of Allegiance with their Kings and Princes; and to gloss this device the better, he dispenced with several of the learnedst of the *Franciscans*, *Dominicans*, and of the Society of *Jesus*, to Preach among the Protestants of England; nay with some of them, to marry, saying that the Marriage of England established by the Queen and her Clergy was no Marriage, but plain Heresie. All these so dispenced, were to give monthly intelligence; if from *France*, to the chief Cities there; if from *Spain*, or from other Territories, to those places; and for fear any of these

these should be dissuaded from the^{ir} Orders, others were sent to discover them, if they found their inclinations so bending, before they came to be fully resolved to turn; this, one *Andrew Mr. Gibbons* a *Scotch Frier* assured me, who was sent for this purpose, and betrayed one *John Gyles*, who was then a recanting at the City of *Glocester*: but *Gyles* ingeniously confessing all the contrivance, and desiring proof might be brought who was his accuser. *Andrew Mr. Gibbons* was summoned to appear, and to proceed, but *Andrew* suspecting that himself was catch'd, straitly seemed to go, but pretending to go into his Lodging for some papers to give the Bayliffs of *Glocester*, went out the back-way, and so took Horse, and fled into *France*, and came to *Paris*; what became of *John Gyles*, I did not enquire.

Still being desirous to search after all Indulgences, Absolutions and Dispensations for Oaths, Allegiance, and for Rebellions, to strengthen the Church of *Rome*, supposing thereby to have made my self a Fortune, and

How the Penitents thoughts were when he searched after these writings first, and how he altered his opinion after

to be esteemed well of by the Clergy and Laity of *Rome*. I for the most part made it my purpose to collect all things of this nature, these being some of my Collections.

Paul the 3d.
his Indul-
gence for
Whoring
and Adultery
for money.

Paul the Third granted an Indulgence for Harlots to use their bodies with any men, and to trade in this Sin, as I found by his *Bull* in the third year of his Papacy, granted upon the pretence that the flesh being so unruly a member, could not be mortified, although several Laws have been made against those evil sins; yet the Sin was to be excused with those who could not consist in the State of Chastity, provided the man gave a certain fee to the spiritual See, and that the woman paid a yearly Revenue also, and entred her name in the Registry to pay her fees accordingly, which was to be gathered weekly; this was pretended to go for the redemption of Slaves and Prisoners of the *Roman* Religion, either with *Turk* or *Heretick*. Every House or Stewes appointed for this purpose, to have an Iron-Trunk or Box fastned in the Wall of these Stewes,

Stewes, wherein the party thus inclined, was, before he could be permitted to take his pleasure to put in his summe through a slit in the said Box: And three Testees were to wait on these Houses weekly, to take out what summs there were thrown in, whereof one third part was for the House, the Whores were to have another third part, and the *See of Rome* another third part; at this time it being calculated that the Registry contained in *Paul* the Thirds days, 45000 Harlots that paid him Tribute, and that by *Pius Quintus* his Papacy it increased to the number of 64360 Harlots, paying him weekly Tribute, and all those who went to any secret Whore, were to be excommunicated, if they were so catch'd, until he had paid seven fold the rate of the Whore's permitted, which was seven *Julies* so permitted.

An Indulgence was granted by this Pope for to kill any that followed *Luthers* Opinion, a thousand years pardon for his Sins, besides the honour to bee enrolled by the name of *Rome's* faithful Souldier.

The Popes Pardon for killing a Lutheran.

Pope Paul's
Indulgence
to Rebels, &c.

This Pope Paul by his Bull entred at Paris runs, Englished thus: *Whereas we find the Hereticks now contord in the Administration of the Sacrament of the body of Jesus, We grant full remission of Sins to those our Sons of our Mother Church that shall stop or hinder their union amongst Hereticks.*

We also absolve all Subjects from their Oaths of Allegiance unto their Heretick Kings, Princes, or States, as they be enemies unto the holy See of St. Peter: All men from their tye of Matrimony with Heretical Wives, or Wives from their Heretical Husbands: Also all Children from their Parental obedience either to an Heretick Father or Mother. Also we absolve all Parents not giving to their Heretick Children their Benediction or Portion, either to give their Estate to the next Catholicks of the Mother-Church a-kin to the Family, or to give or to dispose of it to any other persons use.

Paul the Third, the Servant of the Servants of Jesus Christ, and to Perseus our Trusty and Faithful Son and Champion for the Holy See of St. Pe-

ter;

ter; the Blessings of the Holy Trinity
 attended on the Person of our Well-
 beloved Son *Fernesius*, of St. *Peter*,
 of St. *Paul*, of the Mother of God:
 The Benediction of the Holy Host
 of Heaven, of the Arch-Angels,
 Angels, Saints, Patriarchs, Prophets,
 Apostles, and holy Martyrs assist
 thee, and those fighting under thee;
 in our holy Cause: We grant to thee
 our Son and Faithful Souldier *Ferne-*
sius, a true and plenary Pardon for all
 thy sins committed, or to be commit-
 ted by thee; or any other fighting un-
 der thee, fighting for the holy Cause
 of St. *Peter*, our Predecessor of this
 See of Rome. We will and command
 the Arch-Angels, and Angels, to car-
 ry into Heaven the Souls of those
 our Souldiers that shall be slain in
 Battel for our Holy See of Rome (fight-
 ing in so just a cause) immediately up-
 on their Expiration, not suffering or
 enduring the least pain of Purgatory:
 Also an Absolution of sins of one hun-
 dred years, to all the Children of those
 dying, or being slain in this our holy
 Cause, against the Hereticks and En-

Paul the 3d.
 his Indul-
 gence grant-
 ed to *Ferne-*
sius, who
 went to fight
 against the
 Protestants
 in Germany.

mies of our *Holy See* of *St. Peter*,
4th. Ide June, in the third year of our
Pontif.

Paulus Tertius

Beneventum
 that Arch-
 bishop up-
 holds so do-
 ing.

Julius the Third continued the
Council of Trent; and we find in the
 Universities of *Paris* a piece of a Let-
 ter of this *Julius* written to *Casa* the
 Archbishop of *Beneventum*; wherein
 he returns him thanks, and absolves
 this Bishop, for a Book written by
 this *Casa* defending the sin of *Sodom*
ny: which I do heartily lament that
 I took not a Copy thereof, but can
 assure that I saw that Letter, and the
 Books name specified therein, for To-
 leration, and defence of *Sodom*.

How the Je-
 suits to ingra-
 tiate them-
 selves with
 the Pope, and
 to mislead
 the Common-
 alty, make
 him and his
 acts above
 God and the
 holy Scrip-
 tures.

The Jesuits of *Paris* their opinion
 was to the *Council of Trent* in the year
 1550. (just at my coming thither)
 that the Pope and the Council were
 above all that is called God, and of
 greater force than the Scripture was;
 for which opinion one *Verat* return-
 ed this Society thanks from the Coun-
 cil; and so it was upon the Jesuits
 opinion voted in that Council, that
 their

their Acts and the Popes were beyond the Law, the Prophets and the Scriptures.

The Messenger between the Council of *Trent* and the Jesuits of *Paris*, was *Ludovick de Fraake*, formerly a Priest in *England*, who brought with him up to *Paris*, from the Council, several kind of Indulgences and Instructions for the Society to undertake, and grant, and teach: Part of the Instructions were thus, to take notice of the confessions of the people of *France*, especially of the Nobles and Gentry; and in case they suspect any thing detrimental to the Holy See of *Rome*, then to confer with three or more Confessors of the suspicion, and so to take *memorandums* of certain questions to be asked of the party so suspected the next time.

Also to converse with the Noblest, and to discourse variously until they find which way he is inclinable most, and to please them accordingly in their discourse; and in case any of you be, or chance to be any of their Confessors, ye are to take *memorandums* of

Ludovick de Fraake, the Council of *Trents* Messenger between them and the Jesuits of *France*, who brought them these Instructions to destroy the Church of *England* from *Beneventum* the Archbishop, named *Casa*.

of things doubtful and suspicious, and at the next Confession to urge them to those parties then confessing, by which any three or more are to consult, and give the *See of Rome* and her Councils intelligence more or less, that the Mother-Church might be informed, and all evil prevented that is or shall be pretended against her.

This Dispensation of the Pope hath beguiled many wise men in England.

You are to associate with all strangers Heretical, as well as Christian Catholick; if Heretical, to be civil, and not to discover your profession; and for the better procurement of these designs designed, or to be accomplished, ye may with leave of any three of the Society be permitted to wear what dress or habit you think convenient, provided the Society hear from the party so dispenced. Any of you thus dispenced with, may go with the Heretick to any of their heretical Meetings permitted by Acts or Contracts of Peace between Princes: by this contrivance ye may both inform the Mother-Church, and in case any of you be employed to assist her to go into any of the heretical Villages

or

or Territories, you will be the more able to serve the holy See of St. Peter, and keep your selves from suspicion.

In case any of ye be thus employed, ye are dispenced with either to go with Hereticks to their Churches, or as you see convenient. If you own your selves Clergy-men, then to Preach, but with caution, till ye be well acquainted with those Hereticks you converse with, and then by degrees add to your Doctrine by Ceremonies, or otherwise, as you find them inclinable. If ye be known by any of the Lay Catholicks, you are to pacify them by saying secret Mass unto them, or by acquainting other Priests (who are not able to undertake this work) with your intentions, who doth generally say Mass unto them. If the Lay men be of any Parts, or of Wit, you may dispencc with them also, reserving the same priviledges, and thereby he may acquire an Estate, and be the more able to serve the Mother-Church.

In case they scruple in taking of Oaths, you are to dispencc with them, assuring

The Popes Dispensation with Impostors to Preach all Doctrines in England, to confound that Church.

The Popes
manner of
dispensing
with Oaths, a
good memo-
randum for
Protestant
Juries to re-
collect, and
to consider.

assuring them that they are to be kept no longer than the Mother-Church sees it convenient. Or if they scruple to swear on the *Evangelists*, you are to say unto them, that the Translation on which they swear, his Holiness the Pope hath annull'd, and thereby it is become Heretical, and all as one as upon an ordinary Story-Book.

In case in strange Countreys, ye be known by Merchants or others trading or travelling thither, for to strengthen your designs the more for your intension, you are dispenced with to Marry after their manner, and then ye safely may make answer, that Heretical Marriage is no Marriage, for your Dispensation molifies it so, that at the worst it is but a *Venial Sin*, and may be forgiven.

The Popes
contrivance
to demolish
the Prote-
stant Church
of England.

Ye are not to Preach all after one method, but to observe the place wherein you come. If *Lutheranism* be prevalent, then Preach *Calvinism*; if *Calvinism*, then *Lutheranism*; if in *England*, then either of these, or *John Husses* opinions, *Anabaptism*, or any that are contrary to the *Holy See* of

St. Peter, by which your Function will not be suspected, and yet you may still act on the interest of the *Mother-Church*; there being as the Council are agreed on, no better way to demolish that Church of Heresy, but by mixtures of Doctrines, and by adding of Ceremonies, more than be at present permitted.

Some of you who undertook to be of this sort of heretical Episcopal Society, bring it as near to the *Mother-Church* as you can; for then the *Lutheran Party*, the *Calvinists*, the *Anabaptists*, and other Hereticks will be averse thereunto, and thereby make that Episcopal Heresie odious to all these, and be a means to reduce all in time to the *Mother-Church*.

You are further (during the time you take these shapes upon you) to observe thus much of the rules of the *Mother-Church*; the *Mother-Church* disowneth the Regal Power to be her Superior, especially the Heretical Powers Regal, or otherwise. Upon this ye are to take these measures: You must become your followers and Auditors,

This Dispensation shews how the Pope for his purpose dispenceth even with the Protestant Church of England it self for her gain.

This Dispensation shews that the Pope and his Emmissaries be the Factions between the King, Parliament and Subjects.

ditors, saying, *Are not we persecuted for righteousness sake? What Flesh and Blood can endure this! We be more zealous against the Pope than they, and yet we be persecuted.* By these means your contrivances will light on those ye lead along, and not on your selves. This will advantage you much; hang you or burn you they dare not; but their perpetual acts against the party that follow you, will take off the late severities they lay on us, in saying, *We burnt the Hereticks their Ancestors, and so at last bring that odium upon that Heretical Church in England, which they have thrown on us.* And as you will be more admired by the people, so the Hereticks will asperse that Heretical King and his Church, as little differing from us. These Instructions I am commanded to recommend unto you, as being approved by his Holiness *Julius the Third*, your Supream Father, and his wholsome Council to be handled and performed to the utmost of your Powers, Wealth, Parts, Learning and Capacities, for the good of the Mother-Church. Dated the fourth

fourth Ide of November, 1551.

Beneventum,

Upon these consultations I was amazed to behold these and other the contrivances that hath been contrived against the Church of *England* ever since King *Henry* her Royal Highness Father fell from the *See* of *Rome*, but yet duly taking *memorandums* of these things for my curiosities sake, at first then designing to have practised these instructions, at last seriously pondering upon these devices, and upon several others of this kind (which would contain a large volume to set them out to publick view,) I pretended to come over hither to practice the same; and to colour my feigned intention, I said I took these *memorandums* for my instructions, and so left *Paris* in the month of *April*, anno 1566. and landed at *Dover* the month following; from whence I came to this Kingdom, where since I have satisfied the Archbishop and the rest of my Brethren the Clergy, by my last confession publicly in this City of *Dublin*: Yet for further

How the
Converts
contrary de-
sign turned
to his Con-
version.

assu-

assurance of my confidence in the Protestant Faith of *England* now established by her Highness and her Parliament of this Nation. I Samuel Mason being stricken in Tears, not knowing how soon it may please the Almighty God to take me from hence, as also to take off all evil Calumnies, Aspersions, and suspicions of me Samuel Mason, as if I should dye in the Roman Church. I do humbly lay this my Narrative before your Lordship, as Chief under her Highness in these her Dominions of Ireland, for a true and signal testimony of my fidelity to her Highness her Government both in Church and State. Dated at Dublin the 24th. day of August. 1566.

Samuel Mason.

John Garvey
his design for
preserving of
this memoran-
dum

I was the more desirous to keep this Memorial of this Convert, by reason the Speech (for the declaring of her Conversion) was spoke in my Cathedral: I being but the year before by her Royal Highness preferred to that Deanery, as appears by her Majesties special Letter now on Record,

cord, and also I have inserted this amongst others of my Diaries to remain hereafter with other of the *memorandums* concerning this Deanery, desiring my successors to follow the same for the publick benefit of their Successors, and to be produced as time shall serve for their several occasions most opportunely and fit.

The Convert continued not fully two years in his Parsonship or Parish before he died, my self Preaching his Funeral Sermon, where several with sorrowful tears lamented the loss of so true a Penitent, choosing this Text suitable for his Conversion: *Blessed are they that die in the Lord, &c.* whom all must suppose did, as appears by his hearty Recantation and declaration aforesaid: He was buried in his Parish at *Finglas*, two miles distant from *Dublin*, on the Feast of *St. Bartholomew*, *Ann. Dom. 1568.*

The Convert's death and burial.

In the year of our Lord 1584. Sir *John Perrot*, then Lord Deputy of *Ireland*, taking his Progress into the Province of *Connaught*, there came to his Lordship a Friar *Carmelite* named

F

Mala-

Malachias Malone, by some called *O Malone*, (Brother unto Mr. *William Engle*) who had been of that Order about 36 years, even from the beginning of King *Edward the Sixth's* Reign; this *Malachias*, and *Sir John*, then having had great conference together in private. After which, the Friar (in the face of a whole Congregation then met together in *St. Stephens Church of Galway*) renounced the Pope's Supremacy, and also the Popish Religion.

The Friar's
actions and
speech upon
his Conver-
sion.

At this Recantation he first entered into the Church in his Friars' Weed, saying to the Congregation these words, *Pecavi contra Deum Creatorem meum, contra Reginam, & contra Leges Regnorum ejus*. Then taking off his Friar's Weeds, he said, Away with these Cloaks of Sin, I will cloath myself with the Gospel of *Jesus Christ*. Now good people, bear witness, from henceforth I conform myself to the Religion established in these her Majesties Dominions, by her Majesty and her Parliament of England and Ireland.

At this time several of the Roman Catholic Priars and Jesuits lurking about that City of *Galway*, had a design against this Convert, which coming to Sir *John*'s ears, he would not permit him to remain in that Province, but caused special care to be taken of him, and so brought him before to *Dublin*, where he was carefully looked after, and lay amongst my Lord Deputies Servants; the said Lord allowing unto him a certain allowance for his maintenance during his Government in that her Majesties Realm of *Ireland*.

Sir *John* being this year absent from *Dublin* three months and odd days, returned thither with his Friar upon the 11th of *October* following; and so gave her Majesty and the Lords of the Council here an account of this his Progress; amongst the rest, this of *Malachias* was also.

Upon *St. Simon and Jude's* Feast, being the 28th of *October*, and in the same month of his return to *Dublin*, Sir *John*, the Archbishop of *Dublin*, Lord Chancellor, the Primate of *Ar-*

Sir John Perrot's case of *Malachias*.

Magh, the chief Judges and others of her Majesties Council assembled in the Castle of *Dublin*. This said *Malachius* (as appears by their Letters unto the Lords here of her Majesties Council) having acquainted Sir *John* and that Council of several matters and discoveries which he had to reveal unto them, he was called for to appear before them, at which time he declared how he had been a grievous Traytor to God, and to her Majesty, and there declared this declaration in writing following; having got *Mr Fenton* to write the same, that the Lord Deputy and Council might read it the easier.

The Friars
Confession
before the
Lord Deputy
and Council
of Ireland.

I *Malachias O Malone*, born at *Bullinobber* in the County of *Mayo*, Anno Christi 1522. in the Year of our Lord 1548. upon the Assumption of our Blessed Lady I received the Order of Mount Carmel, generally called Friars Carmelites, and became a Member of that Order of the Convent of *Ballinismale* in the said County, continuing therein for the space of 12 Years before I departed from thence. Afterwards in the Year 1560 I

journeyed towards Oecil in Spain, in the
 company of Tho. Lynch, Garrett Fitz-
 Gerald of my own Order; also in the
 company of my Cousin James Malone,
 John Bourke, Philip Corwine, and of
 Thady O Bryan, who in the City of Se-
 vell took on them the Order of St. Fran-
 cis. I tarried at that City about two
 Years, and from thence journeyed into
 France, then coming into the City of
 Paris, I met with several of my Coun-
 try-folks, who civilly used me; At that
 time I was employed by Ludovic Freake,
 one of the Order of Jesus, for to carry
 over certain papers of Instructions unto
 Shane O Neale, then stirring in the
 Province of Ulster, which I safely de-
 livered unto him from Father Freake.
 The Contents thereof were, to set up his
 Title, which his Ancestors claimed in
 that Province, and not to make any con-
 ditions with the English, unless it were
 upon great advantage, or in great ex-
 tremitie; for France and Scotland should
 both assist him, when he had raised up
 that Countrey.

After I had received these Instru-
 ctions, he produced the Bishop of

Rome's Bull of Indulgence, and liberty
unto all those who undertook to suc-
cour and assist the Mother Church of
Rome: The Contents be as these:

Pius Quintus
his Bull for
Anathematiz-
ing Prote-
stants, that
the Under-
takers for the
advance-
ment of Rome
might not
scruple any
thing when
they are in-
dulged.

WE the Servants of the Servants
of God, &c. Whereas we have found
and daily find Heresies increasing in se-
veral Colonies, Principalities, Realms
and Countreys subject to the sacred See
of St. Peter our Predecessor, and this
falling from, and deserting our Juris-
diction with their blasphemous and rail-
ing writings against Us, our Cere-
monies, and Apostolick Jurisdictions and
Privileges granted unto Us and our
Successors from God, and formerly gene-
rally acknowledged by Emperours, Kings
and Princes to be ours; and our Prece-
dents due and right.

We therefore in the Name of the holy
Trinity, of the Blessed Mother of God
the Virgin Mary; of St. Peter, of St.
Paul; in the name of the holy Host of
Heaven, of the Arch Angels and An-
gels, of the holy Apostles, Saints, and
blessed Martyrs, do Anathematize all
Heretics lying, trading or travelling
in or amongst the same, wheresoever
dis

dispersed over the face of the whole
 Earth. We further will and authorize
 the Wise and learned of our Ecclesi-
 asticks, experts in Divine Service, to la-
 bour, endeavour and devise all manner
 of devices to be devised, to abate, as-
 suage, and console those Heretics re-
 pugnant to our sacred Laws, that there-
 by these Heretics might be either re-
 called to confess their errors, and ac-
 knowledge your Jurisdiction of the See
 of Rome, or that a total infamy may be
 brought upon them and their posterities
 by a perpetual discord and contention a-
 mongst themselves, by which means they
 may either speedily perish by God's
 wrath, or continue in eternal difference,
 to the reproach of Jew, Turk, Heathen,
 nay, to the Devils themselves. Given
 at Rome the 6th. Ide of May, Primo
 Pontificatus nostri.

Pius Quintus.

The Copy of this Bull of Indul-
 gence and Commission was translated
 unto me into English by a learned Pen-
 man named *Fabn Warham*, Nephew to
William Warham some time Arch-
 bishop

bishop of *Canterbury*. After that I had got a Copy of this *Bull*. Mr. *Freak* and I discoursed concerning the same, because I thought it impossible to overthrow the Protestants, unless it were by force of Arms; but he replied that it was easy to do it otherwise, by telling me that this *Bull* dispenced with the Devil for devising of new Tenents, Doctrines and Covenants; nay, that it dispenced to marry after an Heretical Law; provided that the device intended was to promote the advancement of *Rome*, and that Marriage, as they performed it, was no Marriage, but a venial sin. Then I made answer, In case these men be taken with this kind of life, and so totally fall from *Rome*, what will you do then?

Rome's several sorts of Dispensations for to ruine the Church of England.

How *Rome* gets all her Intelligence and Knowledge, secrets of Kings, and their Councils.

He told me after this manner, to the best of my remembrance, that those who undertook to serve the Mother Church, entred their names in the chief Convents of their several Orders, and that in their Commissions they have several names, three or four, in case they be discovered, and

and that when they have intelligence, they may fly to another place, and still keep correspondence with the Convents. I demanded of him which sort had the granting of these Licenses.

He told me that Pope Pius had granted a Commission to the Wise and most Learned sort of the Orders of St. Dominick, St. Francis, and of his own Order, of the Society of Jesus, to keep a general correspondence every quarter at least, with the Convents of these Orders, which testimonials were to shewn upon these general Assemblies, as signal demonstrations of their fidelity to the Church of Rome. I told him that it was worth my journey coming out of Ireland for to travel, because I had learned much experience, and should be cunning for the future.

To this he said, you see how we be by the Hereticks put to our shifts every day more then other; therefore we must try our skill to be even with them.

I demanded of him, what could it avail

A demonstration which of these Orders generally he by the Pope Indulged to put false Doctrines amongst us Protestants.

How Popish Zeal is re- venged on the Protestants.

avail the Church of Rome to set up so many Heresies, seeing that the Devils dare not openly acknowledge the Church of Rome's Supremacy, but be forced to rail at the Pope, and at her.

A pretty Cheat for disguised Papists to rail at Rome, and yet be of the Church of Rome.

He replied, when they rail at Rome, and their hearts be contrary, it is no sin; they may mean Rome, and name it, as it was in the ancient Roman days; and also the word Pope, for that word in Latin *Papa*, is as much as to say, a Bishop; so that he may mean one of their Heretick Bishops, and thus their mental railings advanced the See of Rome, and furthered their designs in several respects.

(a) This shows how Rome by her Phanaticism hindered uniformity in the Church of England.

(b) The Papists all plead they can turn Prote-

(a) First, as it was Heresies and Schisms amongst Hereticks, so it hindered uniformity in the Church of England.

(b) Secondly, that it was a great advantage for preventing Roman Catholics to turn away from their Principles.

stants, by reason there are so many sorts of them.

(c) And

(A) And lastly, when ever the Church of Rome shall have a design to destroy Heresie, she will never want intelligence, having one or more of these wise men amongst these several sorts of Hereticks.

Then I asked, how shall we be able to know her Majesties secrets, and the intents of the Church of England?

He said, We have also dispenced with that, and several of that Church have on either a *Roman Catholic* Wife, or the Wife a *Roman Catholic* Husband, or they, if both Hereticks, perhaps keep *Roman Catholic* Servants, which are bound to obey the Mother-Church when ever commanded.

I entreated Mr. Preake to give me a Copy of the Heads of the directions that were given unto those who were licenced to perform what this *Roth* had permitted; which was thus: They were permitted to marry upon two accounts; First, because they might not be suspected; Secondly, Heretical Marriage is no Marriage,

(c) Let dissenters observe this, and how the Papists came to cast the late Plot, begun Anno 1678. upon them.

A warning for Protestants not to match with Papists, or keep Papist Servants

Observe how in Cromwells days Marriages were altered for this purpose.

if

if their Matrimonial Ceremonies be contrary to the *Romish* Orders.

That *Rome* taught Dis-
fection in
the late usur-
ped times.

Several of these so licensed are to take
divers Callings according to their in-
clinations, yet to Preach and Expound;
and in case they be asked upon what
grounds they came by this Science,
they must reply by the Spirit of God,
by revelation, and by searching of the
Scriptures.

In the usur-
ped days they
generally cal-
led it Teach-
ing, and not
Preaching.

In case they be asked upon what
grounds they take upon them to Preach,
they must reply, We Preach not, but
Teach.

Let States-
men con-
sider of this
Jesuitical
fetch for
Teaching.

But in case they ask, and say, Why
do ye then Teach it self? ye must re-
ply, because the Sons of the Prophet
did Teach; so did *Jehoshaphat* and his
Princes, likewise did the Disciples be-
fore Christ's Resurrection; also the
Scribes and Pharisees, and divers of the
Church of *Corinth*, and these were not
Church-men.

A further Je-
suitical fetch
to adorn the
Schisms of
Rome.

If they say by this means every man
may Preach that listeth, you must re-
ply, I could wish we were all Prea-
chers and Prophets, because *Moses* wish-
ed all the Lords people were Prophets.

If we should make but one or two divisions amongst the *English* Hereticks, it were all in vain, and our labour lost; and this the Council of Trent a little before its dissolution left to our Society to handle, who from *Paris*, *Rome*, and from several places of *Italy* corresponded with each other, and concluded that *Rome* her self had not continued in that splendor as she hath done hitherto, in case her *Popes* and *Council* had not brought in novelties to please peoples fancies, by which means it confounded the capacities of the Laity and common sort, as they were not permitted to read or search the Scriptures. But by reason that the Hereticks of *England*, and other *Provinces* permitted them to read, it was necessary before they were well grounded in their Principles, to Preach variety unto them, to some the Doctrine of Free-will; to some, that Children should not be baptized till they come to Age; to others, a Monarchy of earthly happiness after this temporal life; to others, that the righteousness of man dependeth not upon the Faith

Jesuitical Policies not to permit the Popish Laity to read Scripture.

How they have deluded the Protestant Laity by misconstruing the Scripture, knowing they be permitted to read them.

of

of Christ, but upon Charity and affliction; and that any Igitied man may either give or receive the Sacrament. All these and several such like observations as shall daily spring forth must ye undertake to perform outwardly with great fervency, for thereby ye will not be suspected or discovered; for that one method being duly observed, will absolve ye, and hide your designs designed.

What he delivered to
Shane O Neale
from Father
Freake whilst
he was a Priest.

How he
came to be
Converted.

Then receiving these Instructions I left *Paris*, and journied, and came to *Calis*; from thence I sailed into *Scotland*; and so came for *Ireland*, where I gave the Papers delivered unto me by Father *Freake* unto *Shane O Neale*, which was in the year of *Christ 1564*.

Judgments falling upon the Head of *Shane O Neale* for his Treachery and Rebellion against our Sovereign Lady the Queen, I said within my self, God doth not prosper these unjust means, yet continuing still in my profession of the Order of *Mount Carmel*, I perceived always the *Roman Catholicke* projects to fail them, which smote my Conscience

Science very often, so that I resolved to repent, that I might lay my bones in the Grave in peace, with hopes of a joyful Resurrection, when I and all mankind shall come before our Blessed Saviour Jesus Christ, before whose Tribunal all must appear, and receive according to their works, and Faith in him alone. Witness my hand this 28th. of October, Anno Dom. 1585.

Malachias Malone.

The Original of this was sent to her Majesty and Council from Sir John Perrot Knight, then Lord Deputy of Ireland, and that Council, as a signal assurance of this Convert's Reformation to the Protestant Church of England now established.

Although we should have placed these following Memorials before the Conversion of *Mason* or *Malone*, yet hapning to cast an eye thereon, being entred amongst my Fathers Manuscripts, and given unto him from *John King* some time Dean of *Tunn*, I have here set them forth, that the Reader may

may see how sensible the Lord Cecil
 was of the *Romish* Conspiracies against
 the Church of *England* and her Ma-
 jesty. As I have heretofore intimated
 in *Worthy Sir*, so I do now assure
 You can assure her Highness of my
 care and charge which I undertook
 at my departing from her Grace and
 the Honourable Privy Council: I as-
 sure you I do not mispend my little
 time, it being so precious, as you and
 others can testify by my former In-
 telligences sent by the hands of Cap-
 tain *Rossel*, of which I was assured
 came safe to the Council. And intended
 to have presented this inclosed with
 my own hands to her Grace, but her
 last message to me hath been the oc-
 casion of sending it sooner upon two
 accounts; It being a matter of sudden
 prevention, and likewise having so
 sure a hand, and the conveniency of
 Mr. *Edward Maxwell's* and others of
 our *English* Factors here going from
 hence, and guarded by her Grace's
 Ship called the *Smallow*. I shall make
 all the speed I can possible, and wish
 God's

Gods help see your Worship is cheerful as ever, though I am somewhat altered by this last Voyage. God preserve your undertakings both at home and abroad for the publick good of her gracious Majesty, and welfare of the Nation. *Your assured Servant,*

Venice, April 13th 1564. E. Denny.

A List of several Consultations amongst the Cardinals, Bishops, and others of the several Orders of Rome, concerning and conspiring against her gracious Majesty, and the established Church of England.

First having consulted with the Clergy of Italy, and assembling them together, it was by general consent vouched that the immunity of the *Roman Church* and her Jurisdiction is required so to be defended by all her Princes, as the principal Canon of God. And to encourage the same, the Council hath voted that *Princes* should follow her Graces Realm on that point who shall attempt to conquer her.

K There

There was a Council ordered by way of a Committee, who contain three of the Cardinals, two of the Archbishops, six of the Bishops, and as many of the late Order of the Jesuits, who daily entreate, and come into great Favour with the Pope of late: These do present weekly methods, ways and contrivances for the Church of Rome, which hold the great Council for the week following in employment how to order all things for the advancement of the *Romish* Faith. Some of these Contrivances coming to my hands by the help of the Silver Key, be as follow

1. The People of *England* being much averted from their Mother Church of *Rome*, they have thought fit, sounding out their Inclinations how the common sort are taken with the Liturgy in *English*, for to offer her Grace to confirm it, with some things altered therein, provided that her Grace and the Council do acknowledge the same from *Rome* and her Council; which if it be denied, as we suppose it will, then these are

to asperse the Liturgy of *England* by all ways and conspiracies imaginable.

2. A Licence or Dispensation to be granted to any of the *Romish* Orders to Preach, speak, or write against the now established Church of *England*, amongst other Protesters against *Rome*, purposely to make *England* odious to them, and that they may retain their assistances promised them in case of any Princes invasion, and the parties so licenced and indulged (dispenced with) to be seemingly as one of them, and not to be either taxed, checked, or excommunicated for so doing; and further, for the better assurance of the party so licenced and indulged, the party to change his name least he be discovered, and to keep a quarrternal correspondence with any of the Cardinals, Archbishops, Bishops, Abbots, Priors, or others of the chief Monasteries, Abbeys, &c. At which quarrternal correspondence shall not only give the Pope intelligence of Heretical conspiracy, but be a full assurance of their fidelity to *Rome*.

This proposal was much debated

in the Council, which caused some of the Council to say, how shall we prevent it, in case any of the parties so licenced flinch from us, and receive a good reward, and fall off from our correspondency.

3. It was then ordered that there should be several appointed for to watch the parties so licenced and indulged, and to give intelligence to Rome of their behaviour, which parties are sworn not to devule to any of those so licenced or indulged what they be, or from whence they came, but to be strange, and to come in as one of their Converts, so that the party shall be cautious how and which way he bendeth.

It was afterwards debated how it should be ordered in case any of the Heretical Ministry of *England* should become as they who had these Licences, and what should be done in that case.

4. It was then answered by the Bishop of *Mess*, that that was all thing they aimed at, and that they desired no more than separation

mong

mongst the Hereticks of *England*, and by so doing, in case any Animosity be amongst them, the Church established by the Heretick Queen, (as they so termed her Grace) there would be the less to oppose the Mother-Church of *Rome*, when-ever Opportunity served: This Reason of the Bishop pacified the whole Council.

5. It was granted not only Indulgence and Pardon to the party that should assault her Grace either private or in publick; or to any Cook, Brewer, Baker, Physician, Vintner, Grocer, Chirurgion, or any other Calling whatsoever, that should or did make her away out of this World, a Pardon, but an absolute Remission of Sins to the Heirs of that Parties Family sprang from him, and a perpetual Annuity to them for ever; and the said Heir to be never beholding to any of the Fathers for Pardon, be they of what Order soever, unless it pleased himself, and to be one of those Privy-Council whosoever Reigned, successively.

6. It was ordered for the better

assurance of further intelligence to the See of *Rome*, to give Licences to any that shall swear to that Supremacy due Obedience and Allegiance to her Powers to dispence with Sacraments, Baptism, Mariages, and other Ceremonies of our now established Church in *England*, that the parties so obliged may possess and enjoy any Office or Employment either Ecclesiastical, Military or Civil, and to take such Oaths as shall be imposed upon them, provided that the said Oaths be taken with a Reserve for to serve the Mother-Church of *Rome* whenever Opportunity serveth, and thereby, in so doing, the Act in Council was passed it was no sin, but meritorious, until occasion served to the contrary; and that when it was so served for *Rome's* advantage, the party was absolved from his Oath.

7. It was also ordered that all the *Romish* Orders, as well Regular as Secular, to cherish all the Adherents of the Mother-Church of *Rome* whenever occasion serveth, to be in readiness at the times that shall be appointed,

pointed, and to contribute according to their capacities what in them lieth for the promotion of the *Romish* Cause.

8. It is ordered that the *Romish* Party shall propose a Match for the Queen of the *Catholick Princes* for to further or promote the *Romish* Faith.

9. It is ordered upon pain of Excommunication, and of a perpetual Curse to light on the Families and Posterities of all those of the Mother-Church of *Rome*, who will not promote or assist by means of Money, or otherwise, *Mary* Queen of *Scotlands* pretence to the Crown of *England*.

10. It is also ordered that every *Romish* *Catholick* within *England* and *Ireland*, or any of *Englands* Territories, to contribute to those *Romish* Bishops, Parish Priests, &c. that are privately, or shall be by *Rome* set over them, to pay all the Church duties, as if they were in possession, upon pain of Excommunication of them and their Posterity.

11. It is ordered that the *See* of *Rome* do dispence with all parties of

the *Roman Faith* to swear against all Hereticks of *England* as elsewhere, and that not to be a crime, or an offence against the soul of the party, the Accuser taking the Oath, with an intention to promote or advance the *Roman Catholick Faith*.

The Original being kept private in her Majesties secret Closet amongst other Papers of secrecy at that time not to be published, having a Correspondent at that time in *Italy* to send her Majesty Intelligence of Foreign conspiracies and contrivances.

This same noble Person mentions in the same Book of his Memorials the relation, which is also suitable for our purpose.

A Relation of a Puritan Preacher permitted by the Jesuits to Preach dissention at Norwich.

In the Month of *June*, Anno 1584, was *Francis Throgmorton* seized on in *London*, and several Treasons were laid to his charge: although he was a Papist, yet he was a great friend to one *Samuel Harper*, who several times Preached after a Puritanical manner in the Town of *Norwich*: This great conversation of his with this pretended Minister, caused great suspitions

to arise in that Town amongst the Inhabitants, there being more than ordinary betwixt these two. noqU

It chanced that one *Richard Cade* an Inhabitant of the same Town being present there at *London*, and at the Trials of *Edward Arden* and *John Somerville*, who were both condemned but the year before for Conspiracy and Treason against the Queens Majesty at which Trial he heard *Edward Arden* confess that this *Throgmorton* was engaged in the same Conspiracy. Now this *Mr. Cade* being well acquainted with *Throgmorton*, informed the Lord Mayor of *London* of what he had heard, who upon this Information apprehended *Throgmorton*; but treasonable Papers being found then in his Pocket, verified *Mr. Cade's* Evidence. Amongst the Papers was found a Letter dated at *Nor-*
with the second of *June* from the above-named *Richard Harper*, with these expressions: *Let us know how our Friends from Spain and yours in London do correspond, and whether your King continues his purpose, that*
the

How It came to be discovered.

of the
 of the
 of the
 of the
 of the

By *Harper's* Enquiry it is plain that the Plot of 1588 was then a hatching.

the Engagers may be satisfied and have notice

These so-
nable Papers
that were
found in
Throgmorton's
Chamber.

How the Je-
suits filed
the D. of N.

Upon these words exprest, Mr. *Cale* advised that his Chambers both at *Norwich* and in *London* might be searched, and that *Samuel Harper* may be seized on, which was approved of, and so ordered; but *Samuel Harper* by some notice having warning, fled not above three hours before the Pursuivant could come to *Norwich*, yet several Papers of Treason were found in this *Throgmorton's* Chamber, amongst which there were Licences and Pardons from the Jesuits Convent at *Sevill*. The undertakers were to be of what Trade or Calling soever they pleased, to teach what Doctrine, to be of what Opinion or Religion soever, provided that they assembled quarterly together, and keep a monthly correspondence with the *Convent*. Papers to the same effect from that Societies *Convents* at *Paris* and at *Rome* were found dated from thence, touching the D. of N. who was only filed by the name of *Thomas Howard*, Gent. our very good Friend.

Friend. Had these Papers been examined at his Trial, they would have satisfied her Highness and her Council very much; yet being discovered at this present, they give us great insight, how *Rome* contrived the Wars of *Scotland*, and so many Traytors against her Highness, and that Queen *Mary of Scotland* was correspondent with them. The Originals her Highness is loath to have published for several reasons best known to her Majesty.

This *Francis Throgmorton* being condemned for High Treason, was drawn from *Newgate* unto *Tyburn*, where he was hanged, bowelled, and quartered on the 10th. of *July* following; before his Execution he confessed that there were in *England* above a dozen that knew who were permitted to preach by the Jesuits Licences, purposely to breed a Faction in these Dominions; but by reason that he was condemned, and to be hanged, he thought he was not bound to discover their names. This account I have from the Sheriffs, certified from the Records

Observe how the Pope licences Jesuits and Friars to Preach in a Dissenters Habit to make a Faction with Protestants.

Records of *Guild-Hall*, where he was Tried, and received his Sentence. Many more things of this nature may we bring during this gracious Queens days; but we shall abbreviate, and draw nearer to her Successor King *James* of happy Memory.

Pope Clement the 8th. project to hinder King James his Succession to Queen Elizabeth.

Pope Clement the 8th. consulting with his Emisaries how this King had married into a Protestant Monarchy, set all his Engines at work to defraud this Monarch of the Succession after Queen Elizabeth; for about the year 1601. this Pope sent his Breves (as they call them) into England, warning all the Clergy and Laity that professed the Roman Faith, not to admit after the Queens death any Prince how near soever in Blood to the King of England, unless he should bind himself by Oath to promote the *Catholick Roman Religion* to the utmost of his Power. To promote their wicked conspiracy, at the same time came into Scotland two factious and wicked spirited Jesuits, viz. *James Hamilton* and *Edmond Hay*, the first especially, for that he was known

have been a chief Instrument of the
 seditions raised in the City of *Paris*
 in the time of the League, King *James*
 having intelligence of their repairing
 to his Dominion, set forth a Procla-
 mation inhibiting their resort under
 the pain of Treason: In which Pro-
 clamations, to make them the more
 odious, these two were compared to
Mathew and *Gawry*, his Majesty de-
 claring at that present that he would
 judge no otherwise of their Recep-
 tions, than of those that did treasona-
 ly pursue his own life; yet notwith-
 standing this Kings Proclamation, they
 found holes to lurk in amongst those
 of their own Religion in the Northern
 parts, and by this means kept in the
 Country, till after some years that
John Hamilton was apprehended and
 carried to the *Tower of London*, where
 he died before he came to Trial. Still
 they continued their Projects against
 the King, and his Title to *England*,
 knowing they had lost all hope of
 gaining his affection, or obtaining any
 promise of the toleration of their Re-
 ligion when he should come to that
 Crown

Crown. Thereupon they fell to treat of a Marriage betwixt the Lady *Arabella*, and *Robert* Prince of *Savoy*, and that not succeeding then, they proposed a Match betwixt the said Lady and a Grand-child of the Earl of *Hartford*, judging by this conjunction many would befriend them in the excluding of this King from the succession of the Crown of *England*; but the Queens Majesty, who truly favoured the Right of this Monarch, though she would not openly oppose so much, dashed all these Jesuitical projects, and so caused an eye to be kept upon the Lady *Arabella*, as also upon all who resorted unto her, by whose Majestick wisdom this high Monarch came peaceably, and was invited by an unanimous consent of her Majesties Privy-Council to his Crown of *England*, as may appear by the Councils proceedings after the Queens death, by their Letter subscribed by that Council then in being, which Bishop *Spotswood* specifies in his History of the Church and State of *Scotland*, pag. 473.

This

This King was scarcely settled in his Throne to settle the Affairs of his Realm of *England* when this Papal Society contrived to have executed a quick dispatch of King and State, as appears by their bloody contrivance of the Gun-powder Plot, which being already set at large to publick view, the Narrative we refer to the Reader, and so omit it. Many more Jesuitical Plots of this nature we could bring in during this Kings days contrived, as that of *Gundymort*, and others, but shall lay them aside, and treat of contrivances of this nature contrived during the Reign of his Son *Charles the First* of happy Memory. *nonnulli itaco acqu*

We have already mentioned the first contrivance for a Match for the Lady *Arabella*, as a means to defraud the Kings of *Scotland* Right to the Crown of *England*, the Papists rejoicing at the conjunction of *England* and *France* by the Marriage of *Charles the First*, and Queen *Mary of France*, saying thereby to raise such another claim to the Crown of *England* as *France* did in the Reign of Queen *E-*

How the Papists thought by the late Kings Marrying of Queen *Mary* to bring in the French Kings Forces into *Ireland* to invade that Nation, and so to claim a Title to that Crown.

liza-

See of same Rec.
Pt 3. P 77.

by that Match of Mary Queen
of Scots; they contrived a way to
set Ireland in an Upore; for King
Charles the First was no sooner settled
in his Throne when Ireland was full
of the rumour of Lewis the 13th pre-
parations and intentions for the inva-
ding of the same, as appears as well
by the Records of the Council, as
doubted, as also by Sir James Hams
Memorials. The noise of these pre-
parations caused the Lord Henry
Faulkner then Lord Deputy of the
Nation, to advise with the Privy
Council what course to take, to
oppose these French intentions. They
upon consultation in this Affair
forth a Proclamation that the chief of
the Kingdom should meet at Dublin
and then to demand a general con-
tribution of the Inhabitants for
raise and maintain Forces to oppose
that King. The Castle of Dublin be-
ing first appointed for that Assembly
St. Patrick's Church in Dublin was af-
terwards ordered for this Assembly
to meet at. to the Crown of
Queen E.

How the Pa-
trist thought
of the late
King's Mar-
tyr
of Queen
Mary to bring
into the French
King's Forces
into Ireland to
invade that
Nation, and
to claim a
Title to the
Crown.

The Papists were upon high terms, and would not contribute towards the safety of this Nation, unless the Lord Deputy and Council would grant them a toleration for their Religion, and also leave to build themselves Churches, and pretended Religious Houses as many as they listed, and where they pleased in all Cities and Corporate Towns.

The Papists would not assist their King, but upon terms.

These their proposals put a stop to these proceedings for the present, so that this Assembly was for the present dismissed, it being about *Michaelmas term*; Anno 1626. And another day was nominated for them to meet again, until they had acquainted his Majesty with their demands; yet in the interim *James Usher* late *Primate of Ardmagh* assembled all our Protestant Bishops together, and so prevented these Popish demands by their protestation, as follows.

The Religion of the Papists is Superstitious and Idolatrous: Their Faith and Doctrine Enormous and Heretical: Their Church, in respect of both, Apostatical. To give them therefore a toleration

The Protestant Clergy of the Church of Ireland, their protestations against these Popish terms.

toleration, or to consent that they may freely exercise their Religion, and profess their Faith and Doctrine, is a grievous sin, and that in two respects.

For first, it is to make our selves accessary not only to their Superstitions, Idolatries, Heresies, and in a word to all the abominations of Popery, but also (which is a consequent of the former) to the perdition of the seduced People, which perish in the deluge of the Catholick Apostacy.

For the second, to grant them toleration in respect of any Money to be given, or Contribution to be made by them, is to set Religion to sale, and with it the Souls of People, whom Christ our Saviour hath redeemed with his most precious Blood. And as it is a great sin, so also a matter of most dangerous consequence; the consideration whereof we commend to the Wise and Judicious, beseeching the Great God of Truth to make those who are in Authority, zealous of God's Glory, and of the advancement of true Religion, zealous, resolute

courageous against all Popery and Idolatry, Amen.

Signed.

Ja. Armachanus.

Anto. Midenfis.

Ro. Dunensis & Coronensis.

Richard Cort Cloyn & Rosensis.

Tho. Killmorensis & Ardabensis.

Mich. Waterfordensis & Lismorensis.

Mal. Castlensis.

Tho. Fernensis & Langlhanensis.

George Derensis.

Andr. Aladensis.

Theo. Dromorensis.

Franc. Limerickensis.

his being conferred and agreed upon the 26th. Novemb. Anno. 1626.

Upon the 23d. of April following
 for George Downham then Bishop
 of Derry (the next Assembly being
 to meet) in the midst of his Ser-
 mon in Christ Church, took occasion
 to speak something to this purpose,
 saying that many amongst us for gain

Anno 1627.

Dr. Downham,
 then Bishop
 of Derry, his
 protestation
 against these
 terms in Christ
 Church in Dub-
 lin.

and outward respects were ready to consent to a toleration of a false Religion; which if they did, they were guilty of putting to sale not only the souls of Papists, but their own souls also. This is not my opinion (said he) only, but the opinion of the Archbishops, Bishops, and of the Protestant Clergy of his Majesties whole Kingdom, which I think fit to publish. He had no sooner uttered these words, when all the Protestants then in the Church cried out aloud, *Amen, Amen*. Then making a respite till the People had done crying out, *Amen*. I spoke nothing to hinder the Kings Service for we all of the Clergy desire not only the sole Army of 5500 men (the being the number) may be maintained, but also a far greater Army, beside the Trained-Bands, and could wish that his Majesty would reserve to himself the most of those particular Graces of late offered and granted to the dishonour of God, and to himself the prejudice and impeachment of true Religion, and what was wanted might be supplied by the Country.

which

which he exhorted all true Christians and faithful Subjects. The people upon this cried unanimously, *Our Lives and Fortunes be at his Majesties command, for the good of the Protestant Faith of England.*

The next day the late Lord *Primate, Usher*, Preached before the same Auditory, and took these words for his Text, *Love not the World, nor the things that are in the World*: Which words he applied according to those times. These two Sermons so prevailed with the Protestants, so strengthened their resolutions, that they proposed so largely towards a maintenance for an Army to oppose the *French King*, that these *Popish Proposals* (which we have already mentioned) fell, and the Papists much ashamed and discontented; then the Lord Deputy and Council dismissed this Assembly.

Primate Usher
his words against the
same toleration.

There is one material thing to be observed by the Reader, that this Lord *Faulklands Lady* was a great Heiress of an Estate in *England*, which caused her Husband to seek all means the

The Lord
Faulklands Lady
known to
be a Papist.

more to please her, she being a fickle minded woman in her judgment. The Papists of this Kingdom depended much on this Ladies being of their own Religion, although outwardly, whether out of compliance to her Lord, or by the advice of *Popish* Policies she went to Church; but going out of this Kingdom into *England*, she returned unto her *Popish* inclinations, which then was a signal testimony of her Religion all along.

A Riot committed by the *Popish* Clergy, Anno 1629.

These Jesuitical projects were not sufficient to satisfy a *Romish* appetite; seeing that these devices could take no effect, the Jesuits and Friars of *Dublin*, out of spleen, began to Preach Sedition unto the *Papist* Inhabitants within that *Metropolis*; continuing after this method for certain days, it came at last to *Lancelot Buckley*, alias *Bulkley* his ears, then Archbishop of the same *See*, who went and related what he had heard touching this seditious Doctrine, and desired of *Adam Loftus* Lord Viscount *Elye*, and *Richard* Earl of *Cork*, then Lords Justices of the Nation, to send a file of Musque-

teers.

ers, and a Warrant to seize on these Malefactors; but coming to the Friar *Carmelites* House then in *Cook-Street* in *Dublin*, where these Friars were infusing of Rebellion into several of the then Popish Aldermen and Citizens of this City, they arose unanimously joining to confront the Archbishop and his attendance in a very high nature, by wounding some of the souldiers, and those who assisted the Archbishop, that not being sufficient, they went to assault the Bishops person, who for safety was fain to run through the Streets of *Dublin* and cry for help, and so obtained safeguard by running into a House, or otherwise he had been in danger of his life. This Riot of the Friars was committed about *Christmas*, 1629.

The Lords Justices upon this committed the Popish Aldermen and others of the Citizens; amongst which of the Aldermen one Mr. *Jyans* was one. On the ninth of *January* the Lords Justices and Council gave his Majesty and the Lords of the Council of *England* an account of these dis-

alters, which coming to those Lords hands, they returned this answer.

The Lords
of the Coun-
cil of *England*
to the Lords
of the Coun-
cil in *Ireland*,
Jan. 31. 1629.

By your Letters dated the ninth of *January*, we understand how the seditious Riot moved by the Friars and their Adherents at *Dublin*, hath by your good order and resolution been happily suppressed; and we doubt not, but by this occasion you will consider how much it concerneth the good Government of that Kingdom, to prevent in time the first growing of such evils: for where such People be permitted to swarm, they will soon grow licentious, and indure no Government but their own, which cannot otherwise be restored than by a due and seasonable execution of the Law, and of such directions as from time to time have been sent from his Majesty and this Board. Now it redoundeth much to the Honour of his Majesty, that the World shall take notice of the ability and good service of his Ministers there, which in person he hath been pleased openly in Council, and in most gracious manner, to approve and commend, whereby you
may

may be sufficiently encouraged to go on with like resolution and moderation till the work be fully done, as well in the City, as in other places of your Kingdom, the carriage whereof we must leave to your good discretions, whose particular knowledge of the present state of things can guide you better, when and where to carry a soft or harder hand; only this we hold necessary to put you in mind of, that you continue in that good agreement amongst your selves for this and other services, which your Letters do expresse, and for which we commend you much, that the good Servants of the King and State may find encouragement equally from you all, and the ill-affected may find no support or countenance from any, nor any other contrivances used, but by general advice, for avoiding of further evils shall be allowed, and such Magistrates and Officers, if any shall be discovered, that openly or under-hand favour such disorders, or do not their duties in suppressing them, and committing the Offenders, you shall do well to
 take

take all fit and safe advantages, by the punishment or displacing of a few, to make the rest more cautious. This we write, not as misliking the fair course you have taken, but to express the concurrency of our Judgment with yours, and to assure you of our assistance in all such occasions wherein, for your future proceedings we have advised. And his Majesty requires you accordingly to take order, first, that the house wherein *Seminary Friars* appeared in their habits, and wherein the Reverend Archbishop and the Mayor of *Dublin* received the first affront, be speedily demolished, and be the mark of terror to the resisters of Authority, and that the rest of the Houses erected or employed there, or elsewhere, to the use of suspicious Societies, be converted to Houses of Correction, and to set the people on work, or to other publick uses, for the advancement of Justice, good Arts or Trades; and further, that you find out the Lands, Leases or Revenues applied to their uses, and dispose thereof according to
the

the Law, and that you certifie also the places and institutions of all such Monasteries, Priories, Nunneries, and other Religious Houses, and the names of all such persons as have put themselves to be Brothers and Sisters therein, especially such as are of note, so the end such evil Plants be not permitted to take root any where in that Kingdom, which we require you to take care of.

As for the supply of Munition, which you have reason to desire, we have taken effectual order that you shall receive it with all convenient speed, and so bid you heartily farewell.

Lord Keeper.

Lord Treasurer.

Lord President.

Lord Privy-Seal.

Lord High Chamberlain.

Earl of Suffolk.

Earl of Dorset.

Earl of Salisbury.

Earl of Kelly.

Lord Viscount Dorchester.

Lord

Lord Newbergh.
 Mr. Vice-Chamberlain.
 Mr. Secretary Cooke.
 Sir William Alexander.

The Papists
 design to take
 off the Earl
 of Straffords
 Head.

His Majesty beholding and considering how rebellious his Popish Subjects have hitherto been, as we have already-exprest even from the first entrance into his Throne, some few years after sent over *Thomas Lord Wentworth* (afterwards Created Earl of *Strafford*) to Govern his Kingdom of *Ireland*, who executed that place to that Kingdoms advantage by civilizing the Inhabitants, and bringing them to an *English* Station, as to this day appears by those *English* Plantations by him ordered in the Counties of *Longford*, *Wicklow*, and other places. These acts or good deeds of his pleased not some peoples fancies, especially not the fancies of the *Irish* Natives of the Popish Religion during this Noble-mans Government. He obtained a Grant of four Subsidies for the maintenance of an Army, which was irksome to the ancient Natives of
 that

that Land : He being recalled about the year 1640. was not long in *England* before he was Indicted of High-Treason, his Enemies at that time casting all aspersions imaginable to make him odious to most men ; amongst which aspersions they gave out as if he were inclined to Popery, but his actions during his Government in *Ireland* shews yet to the contrary : He was beheaded in the Month of *May* 1641. then his Enemies having removed so great a Pillar of State as this Noble-man was, began to shew their teeth ; for upon the 23^d. of *October* following, by their Popish Rebellion they testified what they aimed at.

And the better to accomplish their design for the Plot of 1641. one *White* wrote this Letter following to a Popish Peer of *Ireland*, that the City of *Dublin* might be at that appointed time under a Popish Jurisdiction.

A Let-

A Letter to a *Popish Peer* of
Ireland, how he may secure
the City of *Dublin* against
the Protestants, at the pre-
fixed time appointed and
plotted by the *Irish Papists*
to rebel in the year 1641.
found with other Papers at
the taking of *Drogheda* after
the Rout of *Remines*.

My Lord,

This Letter
directed to
the Lord Vis-
count *Gorn-*
-ondston.

IF you can procure a Patent for
the City of *Dublin* to make
their Mayors Lord Mayors as well
as London, ~~their~~ policy will be to
offer the Catholick Aldermen to
become free of the same, none being
so proper to consult herein as Al-
derman *Jyans* who must declare
to the Table of Aldermen the great
affe-

See this repeated
Pl 3. P 144

This Alderman
was one of those
who assaulted
the Bp. P 73.

affection your Lordship hath for
that City, and also tell them how
you are going over, and shall tell
His Majesty how much they be
his faithful Subjects; and in case
they would accept of your Lord-
ship, you would honour their City
to become their first Lord Mayor,
and so procure them Letters Pa-
tents for that Dignity, and that it
may remain upon Record how a
Noble Peer of the Realm became
the first Lord Mayor thereof.
This being broken unto them, and
his Majesties Letters procured for
the passing of this Patent, the work
is in a manner perfected. We be
in a fair way ere long to assuage
Heresie and her Episcopacy, for
Exetor's Book hath done more for
the Catholicks than they could have
done themselves; for having writ-
ten

4 Jos. Hall

ten that Episcopacy in Office and Jurisdiction is absolutely (Jure Divino) which was the old quarrel between our Bishops and King Henry the 8th. (during his Heresie) then disputed upon, which Book doth not a little trouble our Adversaries, who declare this Tenent of Exetor's to be contrary to the Laws of this Land. You will see a great Oke fall speedily, which formerly shaded poor Ireland's Glory. All is like to prosper hert, so I hope with you there. You shall have no more from me till we meet at London, which I hope will be shortly.

Your Lordship's Humble and
True Servant at call,

London, Feb.

T. Whit.

12. 1639.

*Copia vera ab Originale. Ut fuit
cum Hen. Midensis Episcopo.*

In the year 1640. Sir *William Boswell* being then Agent for his Majesty at the *Hague*, having intelligence of a Plot then advising by the Jesuits and the Church of *Rome* to take off his Majesty, in case he would not tolerate their Religion, wrote this discovery unto *William Laud* then Archbishop of *Canterbury*, who immediately shewed the same to his Majesty. The Papists upon this account, and also remembering the overthrow he gave to *Fisher* the Jesuit, thought they could not accomplish their evil design unless they took away this Pillar of the Church also; then under a dissenting disguise they cast aspersions on this Holy Father, knowing nothing would make him more odious to the Commonalty than to say that he was a Papist, or endeavoured to bring in Popery, thus continuing in the gall of bitterness until he was cut off.

See Mr. Fryn-
ne's demonstra-
tion, shewing
how the Pa-
pists contrived
the late King's
Murder, and
the then Re-
bellions in *Scot-*
land and *Eng-*
land. *George*
Cod a *Scotch-*
man being
then the
Pope's Nuncio.
Frym's *Rome's*
Master-piece,
p. 18.

See further
discovery of
this Plot -
p. 3. p. 93 & 141

Rome having accomplished her desires thus far, now begins to aim at a higher strain: His Majesty being about this time in great distress, want-

M

ing

ing Moneys and other necessities to support him against *Romish* and Puritanical policies, made his application to those Subjects whom he knew he might confide in, who served him faithfully to the uttermost of their abilities; yet several *Judas's* sprinkled amongst them betraid them with their kisses: for it is well known, as we shall afterwards make it appear from sufficient Authors, how *Rome* ordered her affairs under-hand. For to propagate this Plot of hers, she divides her Emissaries thus: She sprinkles some of her Tribe amongst the faithful of the Church of *England*, and suffers them openly to declare themselves Protestants, yet with Oaths and Protestations to pretend to serve their King. Then with the dissenting Party she Jesuitically disguises her self into a Puritanical dress to serve the adverse party, hereby the better to find out the intentions of Kings and Princes, and so to play her Game accordingly, by which means they brought the Head of that glorious Kingly Mary to the Block.

To prove that *Rome* was the chief Instrument to draw the Subject into this horrible Engagement, we will begin to bring that Reverend person Dr. *Du Moulyn* for one of our Authors, who in his vindication of the sincerity of the Protestant Religion writes thus :

When the business of the late bad times are once ripe for an History, and Time, the bringer of Truth, hath discovered the mysteries of Iniquity, and the depths of *Satan*, which have wrought so much ruine and mischief, it will be found that the late Rebellion was raised and fostered by the arts of the Court of *Rome*, that Jesuits professed themselves Independent, as not depending on the Church of *England*; and Fifth Monar-
How Rome contrived the late Kings death. See Dr. Du Moulyn, pag. 58, 59.
 chymen, that they might pull down the *English Monarchy*, and that in the Committees for the destruction of the King and the Church, they had their Spies and their Agents. The *Roman Priest and Confessor* is known, who when he saw the fatal stroke given to our holy King, and Martyr, flourish-

flourished with his Sword, and said *Now the greatest enemy that we have in the World is gone.* To confirm what this Reverend Divine hath written, we entreat the Readers to cast their eyes on these words, which Mr. *Henry Fowles* specifies in his History of the wicked Plots and Conspiracies of our pretended Saints, pag. 14. His words being thus:

Prynne's brief necessary vindication,
pag. 45.

Another testimony shewing how *Rome* contrived the death of the late King.

When the late King was murdered, Mr. *Henry Spotswood*, riding casually that way just as his Head was cut off, espied the Queens Confessor there on Horseback, in the habit of a Trooper, drawing forth his Sword, and flourishing it over his own head in triumph (as others then did): At which Mr. *Spotswood* being much amazed, and being familiarly acquainted with the Confessor, rode up to him, and said: *O Father! I little thought to have found you here, or any of your Profession, at such a sad spectacle:* To which he answered, that there were at least forty or more Priests and Jesuits there present on Horseback, besides himself. The resultancy of this

Story

Story is home and pat; and for the truth of it, I refer you to Mr. *Prynne*.

Other Authors could we cite, but to rational men knowing these two be sufficient proofs for our vindication, we shall proceed no further for a testimony; yet we shall desire the Reader to consider how so soon as these Priests and Jesuits had perfected this evil fact, to take off the malignity of it from themselves, they hit it in the teeth of the dissenting Party to this day; therefore as a warning to the dissenting Party we shall desire them to consider how they were gull'd and brought into this ignominy: The Papists in a dissenting disguise first set these people a madding, and after slip their own necks out of the halter, reserving those halters at last to hang those whom they had seduced, by which they suppose themselves not guilty of the Fact, by reason none of them who were executed for the same declared to be a Papist.

Amongst these Priests and Jesuits then present at that bloody work, there were two of the late Queens

Confessors, one of whom went under the name of Captain *Theo. Preston*, and had a Command of a Troop of Horse under *Oliver* the Usurper. This said Impostor came over into *Ireland*, and lay for a time at Alderman *John Preston's* House in *Skinner-row* in *Dublin*, his Troop of Horse at that time being quartered at *Arthy*, a Town distant about 27 miles from that City, to disguise his Jesuitical policy; and that he might not be suspected, he Married (or at least kept a Wench as his Wife,) for you have already heard how they esteem the Marriage of the Church of *England* Heretical; by which device of theirs they say 'tis no Marriage, but a venial Sin. This pretended Captain, upon the Restauration of our now gracious King *Charles* the Second, laid down his Arms, and declared what he was, saying, that he would fall to his old Calling; and being asked what that Calling was, he made answer, that he was the Queens Confessor, and was not ashamed to own it. Several of the City of *Dublin* have heard this, and can testify the same.

Sir *John Temple*, and Doctor *Borlase* in their Books touching the relation of the *Irish Rebellion* begun anno 1641. make mention of a Friar who cruelly tied or caused to be tied several Protestants back to back, and so to be flung over *Portadowne-Bridge* in *Ireland*. - This Friar about the time that *Oliver Cromwell* come over into *Ireland*, went disguised into *England*, at which time he received one *Wards* Wife, by whom he had several Bastards, pretending she was his Wife. *Cromwell* going back for *England*, this Friar (by what means is not known) became very gracious and conversant with that Usurper, and then went under the name of Captain *Holland*; upon this intimacy and acquaintance *Oliver Cromwell* made use of this Impostor, and gave him a large allowance *per annum* to give him Foreign and Domestick Intelligence, for he would pay upon Post-days above forty shillings and more for Letters directed to him by the name of Captain *Holland*; yet it chanced that upon a certain Speech which *Oliver* made

A relation of a Popish Impostor, by Order a Friar, and he took upon him a Military Employment, and changed his Name to advance the Church of Rome.

anno 1654. to this effect, *viz.* that there was nothing done in *England* either of State or Ecclesiastical matters, but that it was carried on by the Jesuits, and that *Rome* knew things before they were past in *England*, and so bade his then Parliament to look into this Affair; search being made, and things inquired into, some of these Impostors were discovered, amongst the rest this pretended Captain *Holland*, and the Crimes which we have already mentioned laid to his charge; yet *Oliver Cromwell* protected him, and would not permit the Witnesses to prosecute any further. This *Holland* died within two years after, and left *Thurla*, *Oliver's* Secretary, his Executor, to oversee what he had left for the use of his Whore and Bastards, which being found to be about 2500 *l.* *Oliver* seized on the sum, and said, *The Rogue got it under me, let his Whore and Bastards shift for themselves.* And thus ill gotten Riches perished.

Doctor *Ramsay*, a Scotch-man, and one of his Majesties Physicians of

Scot-

Scotland, had two Sons, one *Ramsay* a Captain in *Oliver Cromwell's* Army, who went under the Name of *Captain Right*; the other Son, *Tho Ramsay*, who lately practised Physick here in *Ireland*. As touching the former, he was a Jesuit, and went under that name, purposely to hide his Function, and also to accomplish his *Romish* policies, that he (with others of his Popish Crew) might hit it in the Teeth of those whom these sorts had misled, and say that it was Protestants, and not Papists, that murdered their King, and fought against him. It chanced one day that this Jesuit riding in the head of his Troop, that his Father Doctor *Ramsay* beheld him, and being between fear and doubt whether it was his Son or no, he enquired of one of his Troopers whom he was? they returned answer, that it was one *Captain Right*; but his Father having heard how he had taken a Jesuits Function upon him beyond Seas, and not suspecting that he had been in the Kingdom, went secretly to *Cromwell*, and related the Story to him how he had

A relation of one *Ramsay* a Jesuit, who went under the name of *Captain Right*, and an Officer under *Oliver Cromwell*.

had a Jesuit an Officer in his Army, and that his name was *Ramsey*, though he went under the name of *Captain Right*. Upon this description of his Fathers *Oliver* grants a Warrant, and had him apprehended: His Quarters being searched where he lay, there was found Papers of correspondence with that Society. All this being proved, this Jesuitical Captain was dismounted to be mounted a step or two higher, and so sent to Heaven in a String.

A confession of
Doctor *Tho.*
Ramsey, the o-
ther *Ramsey's*
Brother, and
how he re-
formed.

As for the other Brother, Doctor *Tho. Ramsey*, he had been a great Traveller, and a great Scholar, well vers'd in Physick, and an Excellent Linguist, yet a rank Papist. Some say a Jesuit, as his Brother was, others say he was only a Lay Brother of the Society, which sort are permitted to Marry, the better to propagate their *Romish* Plots and contrivances. This *Thomas* was, as I take it, twice Married, his last Wife yet living; he was of a wild and wandering spirit, very witty, and always merry, especially in his Cups; in which (to his company)

*See more of this
Ramsey
P. 3. P. 192*

pany) he would disclose several of his mad Franks. Amongst which, this was one: He being, as we have already mentioned, a great Linguist, went to *Oxford*, where he pretended to be a Jew, and there he taught the *Hebrew Tongue* to several of the Scholars, but being suspected to have been an Impostor, they thought to have catch'd him; but he being aware of that, left that University, and went to *Cambridge*, where he was tract, and from thence went to *London*. He looking disguisedly in this City, Mr. *Prynne* having heard of several of his mad Franks, offered five Pounds to any man that could bring *Ramsay* unto him; the Doctor having intelligence of this design of Mr. *Prynne*'s, he one day puts on an out-landish dress on him, and over it an old rugged Parsons Gown; then coming to Mr. *Prynne*'s House, he enquired for him, and coming into his presence, he spake the *Italian Language*, also the *German*, and *Latin*, pretending unto him that he was a poor *Bohemian* Priest, and had been a Slave in *Turkey*,

key, but was happily redeemed by an *English Turkey Merchant*; then telling of his wants, and how desirous he was to go to his own Countrey, in case he could not be preferred in *England*: Mr. *Prynne* began to take compassion on him, and told him that he would procure gatherings for him, and for the present gave him five Pounds to buy him Apparel, and bid this poor *Bohemian Priest* not to be a stranger to his House. After that he had played this cheat with Mr. *Prynne*, he wrote within few days after a Letter to him to this purpose, that he had heard some say that he would give five Pounds to see him; nay further, that he had given *Ramsley* himself five Pounds, and so wrote according to what we have already mentioned.

He several times owned how he was in *Cromwell's* days employed by the Pope, and by the Jesuits, to advance their affairs as well in *England* as in *Ireland*; also how he had Preached sometimes in an *Independant* shape, other times in an *Anabaptist* and *Quakers* shape, and had the Pope's *Hall*

for what he did. This Doctor about three years since, *viz.* about the year of our Lord 1678 or 1679 died at *Derry*, yet for some months before his death reformed to the Protestant Faith of *England*. It being thought that he was poisoned secretly amongst the Jesuits, they envying of him for his reforming to our Church; for he being a jovial companion, called not what company he went in. Sir *William Stewart* Knight, one of his Majesties Privy-Council, can give a further account of this Doctor; who, I hear, hath some Papers of his Confessions and Reforming, which had they come to my hands, I had for the publick good here inserted; but for want of them, what we have already mentioned, can be attested by Sir *Henry Pierse* Baronet, his Sons *William* and *Henry Pierse* Esquires, and Justices of Peace of the County of *Westmeath*, and Mr. *Mark Pierse* of the same, Gent. to whom he told these Stories of himself, and many more, he living at *Trillick* Town in the said County with them, near a quar-

quarter of a year, and being then their Physician.

Peter Talbot
the late Ti-
tular Arch-
bishop of
Dublin ve-
ry intimate
with *Cromwell*.

Several of his Majesties Subjects of *Ireland* being in *London*, upon the death of *Oliver Cromwell* the Usurper, who were more desirous to see his Funeral Solemnities, than to see him officiate in his Tyrannical Government, obtained leave to be at a Friends House at *Westminster* to behold the Celebration thereof. *John King*, then Dean of *Tuam*, a faithful Subject of his Majesties, shewed to several of the Spectators, saying, there goes *Peter Talbot* amongst the Mourners in deep Mourning; which had not these Spectators seen, they would scarcely have believed that it had been he. At this time it being the fashion for Mourners not to cast off their Mourning Cloak so soon as they do now a days, he was seen by several to walk in the same Habit, with his Cloak folded under his arm for some months after the Funeral, walking in the *Piazza* in *Chancery Garden*, and other of the Streets of the City of *London*.

Upon General *Mordaunt's* rising in Eng-

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land to bring in our now Gracious Sovereign King *Charles* the Second into his Throne, this said *Peter Talbott* went in company with the then General *Lambert*, riding to oppose the Duke of *Albemarle's* designs : For these his good feats, the Pope made him Titular Archbishop of *Dublin*. Dean *King's* Wife, *Mrs. Sarah King* can testify this for a true Narrative, if examined, and yet living.

Since his Majesty's happy Restoration, there came a certain Peer out of *England* into *Ireland*, who there bore sway ; and it is well known to the Inhabitants of the City of *Dublin*, that this mighty Peer lent a Suit of *Iron Hangings*, and the best of his line, to the above *Peter Talbott*, to adorn that Titular Bishop's *Mas-
tise*, and *Altar*. This Sir *F. B.* a Knight and Alderman of the said City, and several others of the Citizens can testify, if demanded, besides the words which the said Peer spoke at the time he lent these Adornments, which were thus, or to this effect: *That he hoped to bear high Mass within six months*

*Hoc factum
circa ann.
1670. aut 71.*

Satan begins
to transform
himself into an
Angel of Light
to destroy the
Church of
England.

months in the Cathedral of Christ Church in Dublin. Doubtless these were signal demonstrations or fore-runners of the late Popish Conspiracy Anno 1678.

A notable Story of a Jesuit, who pretended to be a Shoemaker, and to Preach by Inspiration.

Samuel Pullen Doctor of Divinity coming into *Ireland* before the late *Irish Rebellion*, he became first Chancellor of *Casbel*, and Dean of *Clonsere*; the *Irish Rebellion* anno 1641. bursting out, the Papists (about those parts of *Ireland*) murdered several of the Protestants, and Protestant Ministers; this *Samuel* being at that time in danger, was preserved by Providence by a Jesuit named *James Saul*, alias *Sail*, who (before that Rebellion) had received from the Dean several favours, which caused *James Saul* to preserve the Dean from being murdered in the space of three months, and he could be conducted into *English Quarters*.

After this escape the Dean sailed into *England*, where he became Chaplain to the then Earl of *Oxford*, where he tarried for divers years. It chanced (during the Deans stay there, and

in the time of Usurpation, when several Meetings were permitted, that the Earls Countess was dissuaded from her Principles, for to go to hear those sort of Preachers, amongst whom there was a Shoo-maker much admired by his Auditory, which occasioned the Countess to extol him unto the Dean, for a pious and heavenly gifted man, and often urged the Dean to go and hear him; who, upon several importunities, as also to comply with the Countess, the Dean went with her to this Meeting. At his coming thither, he observed the Shoemaker, and struck by his Words, that those speeches of his went beyond his Last, and that he was a man of Parts. Yet although Years had changed this Impostors Physiognomy, as also being altered by his Beard, the Dean recollected with himself that he had seen this Shoemaker before. At last, the Sermon being ended, the Countess (his great Admirer) invited him home to Dinner; after which the Dean and he fell into a Disputation, who finding this Shoemaker had Skill in the

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Hebrew, Greek and Latin Tongues, demanded of him how he came by that Science? The Shoemaker replied, by the Holy Spirit. But (to conclude) the Dean told him, he knew to the contrary, and that he had reason to know it; thereupon gave him thanks for preserving of his Life in *Ireland*, and said you are Mr. *Sall*; and as you saved mine, I shall save yours. The Dean then speaking unto my Lord, and to his Countess, said, this man saved my Life in *Ireland* in the tumultuous days of the *Irish* Rebellion, therefore I shall make bold to engage to this my Friend, that your Lordship and my Lady shall do him no harm, provided that he departed thence from that Shire, and not delude the common People there any longer. This pretended Shoemaker being thus discovered, his Trade could no longer abscond his Jesuitical Function, and so he travelled a certain time for to depart thence; saying, Pray let me not go in a hurry, lest I be suspected; which desire of his was easily granted. In the interim he pretended

to the rest of his followers to be warned by the Spirit to go and teach elsewhere, which did not a little trouble them, especially the poor silly Women, who could not hold from dropping of tears for the departure of so heavenly a man. After this warning he left *Oxfordshire* within three weeks. The Countess upon this was recalled to the Church of *England*, to the great admiration of the rest of this Impostors Followers, who enquiring the reasons of this sudden change, were all likewise ashamed that they had been thus deluded. (This said *Samuel Pallen* was (since his Majesties happy Restoration; by the means of his Grace the Duke of *Ormond*) preferred to the Archbishoprick of *Tuam* in *Ireland*; several have heard that Right Reverend Father relate this passage in his lifetime; and some are yet living to testify the truth of it: Witness *Dean Pearse* for one, who hath heard something to this purpose. 128. 129.

Mr. *John Croke*, some time Bookseller, in *St. Pauls Church-yard* at the Shop in *London*, and since Stationer and

Printer to his most Serene Majesty in *Dublin*, told this Story following unto Sir *James Ware*, Knight, now deceased.

Anno 1656. the Reverend Divine Doctor *Henry Hammond* being one day in the next Shop to this said *John Crooke's*, and there reading the Works of *S. Ambrose*, a Red-coat casually came in and looked over this Divines shoulder, and there read the *Latin* as perfect as himself, which caused the Doctor to admire that a Red-coat should attain to that Learning; then speaking unto him, he demanded how he came to that Science? the Red-coat replied, by the Holy Spirit; the Doctor hereupon replied, I will try thee further, and so called for a *Greek* Author, which the Red-coat not only read, but construed: The Doctor to try him further, called for the *Hebrew* Bible, and so for several other Books, in which this Red-coat was very expert: At last the Doctor recollecting with himself, called for a *Welsh* Bible, and said, if thou beest inspired, read me this Book, and construe it; but

the Red-coat being at last catch'd, replied, I have given thee satisfaction enough, I will not satisfy thee further, for thou wilt not believe though an Angel came from Heaven. The Doctor smelling out this Deceit, caused the Apprentice to go for a Constable, who being brought to the Shop, the Doctor told the Constable he had something to say against this Red-coat, and bade him bring him before *Oliver Cromwell*, then called the *Lord Protector*. The Red-coat being brought to *White Hall*, and examined, he, after a rustick manner, *Quaker-like*, shou'd and thee'd *Oliver*; but being suspected, it was demanded, where he quartered, it being found out, at the *Devil Tavern*. The Doctor intreated his Chamber might be searched, which was accordingly searched, where they found an old Chest filled partly with his wearing Apparel, as also with several Papers, and seditious Popish Books; amongst which, there being a pair of Boots, and Papers stuf't in one of them, they found a Parchment Roll of Licence to this Impostor, gran-

ted under several names, to assume what Function or Calling he pleased. These being brought before *Oliver*, for what reasons it is unknown, yet the Red-coat escaped, bringing several proofs of what great service he had done, and the greatest affliction was laid on him was Banishment, and what proceeded further we know not.

Father *Nowland* the Dominican of *Gallway* his ingenious Confession of himself to *William Muschamp* Esq; how he plaid the part of an Independent in *Cromwell's* days.

When *Oliver Cromwell* routed the *Irish* Priests and their Clergy out of *Ireland*, one Father *Nolan*, alias *Nowland*, a Dominican Friar of *Gallway*, fled beyond Sea, who afterwards in some space of time came into *England*, and landing at *Plymouth* in a poor mean habit, stragling in that Town till he had got a service. This *Nowland* chanced to come to one Mr. *Hugh* his House, who was in those days a great Independent Minister, and Preacher in that Town. This Minister hired *Nowland*, who at first was under-servant to the Gardner, and in little time became chief Gardner himself. Mr. *Hugh*, according to the usual custom of Dissenters, had his weekly Meetings upon week days; where at
his

his House the Elders and several of his Flock would assemble to Pray, and to Expound. It was observed that *Nowland* was very diligent, and would turn to the Texts of Scripture very readily, which Mr. *Hughes* perceiving, encouraged *Nowland*, and in a short time took him from Gardning, and made him his Butler. *Nowland* being thus highly preferr'd, strove all he could to please his Master, and observing that his Master would sit up late at his Study, which Study was a little beyond the Buttery, and that his Master was always to pass by the Buttery-door to go thither, he had ordered the matter thus; One Night hearing his Master locking of his Study door, *Nowland* fell to his Prayers, and had put out the Candle, which Mr. *Hughes* hearing, he put out his Candle also, and laid his ear to the square hole that was cut in the Buttery-door, where he continued whilst *Nowland* was at his Prayers; after which he secretly went to his Chamber, considering with himself, that this poor ignorant man (as he thought)

must needs be inspired. But upon the next Meeting-day, Mr. *Hugh*s discoursing with the Elders, and chief of his Followers of this passage, they all assented that *Nowland* should Pray. But *Nowland* pretended, alas; he knew not how to pray, poor man, not he; but it being consented amongst the Brethren that he must Pray, and that if God had endued him with such a Gift, he sinned if he did not make use of it. Upon which Intreaty *Nowland* Prayed, acting the gestures, posture and tone as well as the best of themselves, to their great admiration; for which all the Meeters gave *Nowland* a sum of Money to buy him handsom Apparel for those days: *Nowland* coming every day more into favour than formerly he was: he began to shew his Master some Observations that he had made upon the Scripture, which so pleased the Elders, and the People that *Nowland* became an Expositor of the Scripture, and so Expounded upon certain days amongst the Meeters, and was no longer Butler, but ordered to sit at Mr. *Hugh*s his Table. Thus

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Nowland continued in esteem amongst the Independants at *Plymouth* until the Restauration of our Gracious Sovereign K.*Charles* the Second ; then pretending for a while he would go and see his Relations in *Ireland*, and let them see how God had provided for him, and that he would return again in a short time. Upon this promise, taking of his leave, he departed thence, and came into *Ireland*, where he hath hitherto continued. This Narrative the said *Nowland* himself confessed unto *William Muschamp* Esq; now one of his Majesties Commissioners for the farming of his Revenues there, who can certifie that this *Nowland* made his brags how he serv'd the Independants at *Plymouth*.

There is yet in *Ireland* a Clergyman of the Church of *Rome*, one *Jackson* by name, who has preached (as we are informed by our Author) for these several years past, viz. ann. 1668. 1669, and 1670. within and about the Country and City of *Limerick*, amongst the *Nonconformists* in those parts. This *Fox* when he began to Preach

Mr. Andrew Catherwood his Narrative of one *Jackson* a pretended Saint, yet a *Romanist*.

Preach at *Limerick*, received from those *Nonconformists* at one time about fourscore *Cobbs* for a Sermon then Preached unto them; after which he invited an Acquaintance of his, Mr. *Andrew Catherwood*, to a Treat, at which time he spent about twenty shillings of this sum, the said Mr. *Catherwood* assuring us, who heard him declare these words, that this said *Jackson* was the first that ever brought him to a Bawdy-house within that City.

The said Mr. *Andrew Catherwood* doth likewise affirm that this *Jackson* would often pretend that he had received Letters from *Francis Marj* then Bishop of *Limerick*, and would frame these Letters as if they had weekly come from him, saying, that that Bishop would fain have him to Preach in his Cathedral, but it was against his Conscience so to Preach; therefore he had rather Preach to his Flock for Charity, than to the Bishop for Gain. This he framed to cologue with his Followers, and would shew these pretended Letters of his to please them.

Mr.

Mr. *Catherwood* also affirmeth, that this *Jackson* would say Mass disguised in the common sort in that County upon week-days; and although he fained this outward Godliness amongst the Dissenters at *Limerick*, that he came up to *Dublin*, and there preached amongst our Ministers in our Churches; and after, to cologue with the Dissenters in that City, he pretended to them to fall from the Church of *England*, and Preached in the Meetings; where (as he the said *Jackson* confessed to Mr. *Catherwood*) he got about 13 *l. Sterl.* collected by the Meeting-houses in *Dublin*.

This *Jackson* was born at *Abberdeen* in *Scotland*; he is a great Scholar, and a Traveller, for he hath travelled into *France*, *Italy*, *Germany* and *Spain*. In *Spain* he taught a School, as being *Usher* under a publick Schoolmaster there; he still wandreth about this Kingdom of *Ireland*, and was lately seen in the County of *Mayo*: The then Bishop of *Limrick*, *Fran. Marsb*, now Archbishop of *Dublin*, we suppose may have heard of this Impostors pranks
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already mentioned, during the time that his Grace was Bishop of *Limerick* which, if testified, would strengthen this Mr. *Catherwood's* Evidence, who declared this above Narrative unto us, whose names hereafter follow, *Robert Ware* Esq; *John Madden* Student in Physick of *Trinity Colledge* in *Dublin*, and before *Pearse Welch*, being upon the 25th of Feb. 1681.

Thus far have we laid before you the Practices of *Rome*, devised to divide the Protestant Church of *England*; therefore the Dispensations allowed by her Popes and Clergy be many and large (as appears by what you have already heard) purposely to drive on, and set forward her impious Plots; she therefore dispenses with her Adherents to take the shape, yea, even of a member of the Church of *England*, not out of Love thereunto, but to accomplish her intended Purposes. For Example sake, there was a certain Knight, Sir *E. L.* well known over his Majesties Dominions of *England*, *Scotland*, and *Ireland*, who came into this his Majesties Kingdom of *Ire-*

Ellis Lloyd
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Ireland anno 1670, or thereabouts.

It is not unknown unto the Inhabitants and Citizens of *Dublin*, that in the year following 1671, upon the one and twentieth of *May* there happened a furious Fire in his Majesties Castle of *Dublin*; during which flames the Lord *John Butler* (afterwards created Earl of *Gowran*, third Son to his Grace *James Duke of Ormond*, now Lord Lieutenant of the Nation) took great care and pains to extinguish the same; which had it been trusted unto the said Knight, we question whether half the Buildings now there extant would have been seen this day: For this Knight, under the pretence of saving the rest of the Buildings within that Castle, would have blown up the great Hall belonging to this Palace. To execute this Project the quicker, he caused a Barrel of Gunpowder to be placed in the middle of that Hall, and so to have dropt a train of Powder, and to set fire to the same. But this brave spirited Lord coming in at that instant, and enquiring why that Barrel was there placed, and having heard

heard the project, he most courageously (although the flames were over his head) lifted up the Barrel of Gunpowder, and carried it out on his shoulders, saying, *I approve not of this project.*

When this Fire hapned, as is generally reported by several of the Citizens of *Dublin*, that night the water of the City was stopt, so that the Castle-pipe had no water but what they were fain to bring in from the *Mill-pond* in the *Stable-yard* without the *Castle-walls*.

It hath been generally reported that this Knight went secretly to *Mass* at this time, but whether he did or no, it was observed that he would walk before the then Lord Lieutenant amongst the Gentry to Church, with his Bible publicly under his arm to be seen. This posture disguised his Religion, which since is discovered, although at Church he would seem very zealous, turning to the Texts of Scripture as fast as they were quoted by the Minister.

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There is a Learned Doctor, some years now past, who turned unto the Church of *England*, *Andrew Sall* by name, formerly an Ecclesiastick of the Church of *Rome*, who hath affirmed how he had heard formerly, when the Lord *J. B.* went Embassador into *France*, that this Sir *E. L.* went with that Lord; and that the *French* King being taken with the Knights Humours, he and that King covenanted together after this manner.

Doctor Sall's
Testimony
concerning
this Knight,

John Berkley

This Knight was to give intelligence to the *French* King, acting under-hand for him, making this Proviso for himself, that in case he should be discovered, and thereby incur the King of *England's* displeasure, if he fled into *France*, he should be there received, and the *French* King there to provide a place for him.

The Cove-
nants between
the *French*
King and this
Knight.

Several others besides this Divine have heard the same, besides what the Letters of News have mentioned to this effect. For the perfecting of this Covenant, it is visible and known how he hath been accused to be one of the Conspirators in the late Popish Plot

Plot anno 1678, for which he was clapt up; but afterwards being released upon Bail he fled into *France*, where he is not only succoured to this day, but likewise provided for, and there preferred to be an Abbot in *Paris*, where several of his Majesties Subjects have seen him ranting with his Coach and Horses.

How this Knight thrust out Sr. William Davies to bring in himself Recorder of this City.

Whilst this Knight tarried in *Ireland* to find out the Affairs of the *Metropolis* of this Kingdom, he cajoled several of the Aldermen and Citizens of *Dublin*, by breeding Animosities between them and the Recorder, Sr. *William Davies*, purposely to make place for himself, and to expulse Sr. *William*. This Knight being ambitious, not only to know the modes and manners of the City, but also to change the ancient Rules and Customs according to his fancy. To further this his Purpose, he made the Lord *Berkley* to procure the Recorders Place, which Place he once taking possession of, he began to change the old Rules and Customs afore said, which bred much clashing amongst the Aldermen and Com-

Commons of the City: but he then having the ear of the Lord Berkley, bore all afore him, hectoring after this manner.

Several of the Aldermen being discontented with these actions of his, complained, but all to no purpose; for which complaint of theirs, by this Knights means, and by the new stamp which he had raised to assist him, these Aldermen whose names follow were expelled, and raised out of the roll of Aldermen; Alderman *Richard Tigh*, *Daniel Hutchinson*, *Lewis Desjardines*, *Enoch Reader*, *Mark Quinn*, *John Allen*, and *Francis Bruster*, the two last Aldermen being since Knights.

His first pranks after he became Recorder.

The Earl of Essex and the Duke of Devonshire, who were in this matter, the Lord of the Treasury, the Lord of the Admiralty, the Lord of the Customs, and the Lord of the Excise.

In lieu of these then expelled Aldermen for to make up a Table of his own gang and creatures, by reason they voted to his will and pleasure, this Gentleman preferred *William Gresham*, *Nathanael Philpot*, and *the Brookes*, who has been since one of the Informers of the late Popish Plot; *Peter Ward*, who hath been since Lord Mayor of *Dublin*; and
O others

This Recorder's new Aldermen.

others were offered at the same time to be made Aldermen also, but refused. The Government of this City continuing under this tuition of their new Recorder and change of Aldermen, until the Government of the Nation was changed, to make way for the Right Honourable *Arthur Earl of Essex*.

This Earl
was
Recorder.

The Earl of *Essex* and the Privy-Council their Verdict in this matter; the seven Aldermen restored, and the three degraded.

This Earl
was
Recorder.

This Honourable Peer was scarce settled in the Lieutenantancy when the grievances of these mutations (which we have already mentioned) came before his Lordship and this Honourable Board, shewing before them the former Passages and Enormities committed by this Knight, and his Adherents: These Grievances took up ten or eleven hours debate upon hearing the same. Then after some day Considerations between this Noble Peer and the Privy Council, they appointed a day for the Lord Mayor, Sheriffs and Aldermen to hear their Judgment and Opinion: At which time it was ordered Sir *Ellis* to be expelled, and Sir *William* to be restored; the Seven aforesaid Aldermen

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men

men to take their places as formerly, and the other three new ones to be degraded. Upon this Order the Knight being thus deprived of his Prey, fled to seek it elsewhere, being too well known in this City for to tarry longer, and so depart hence into *England*.

Whereas you have read already how it was the Jesuits, and other the emissaries of *Rome*, who contrived the cutting off the Two Pillars of our Church and State, the better for their evil Purposes to contrive a way for to murder our late Gracious Sovereign and Godly Martyr *Charles the First*. And also whereas you have had a relation of the Papal Conspiracy, and of the Correspondence between the Papists of *Ireland*, and of *France*, for the invading of *Ireland*; so likewise we humbly lay before you the Papal Contrivances of their Brethren and Popish Fathers in *England* at the same time working against his sacred Majesty, and the welfare of the Church and State of *England*, as shall here appear by a Copy of a Letter

ter written from a Jesuit to his Correspondent at *Bruxels*, as follows.
This Correspondent was a Father Alector

A Copy of a Letter from a Jesuit.

LEt not the damp of astonishment seize upon your ardent and zealous Soul in apprehending the sudden and unexpected calling of a Parliament: We have not opposed, but rather furthered it; so that we hope as much in this Parliament, as ever we feared any in *Queen Elizabeth's* days.

You must know the Council is engaged to assist the King by way of Prerogative, in case the Parliamentary way should fail. You shall see this Parliament will resemble the *Pelican*, which takes a pleasure to dig out with her beak her own Bowels.

The Election of Knights and Burgesses have been in such confusion of apparent Faction, as that which we were wont to procure heretofore with much art and industry, (when the *Spanish* match was in Treaty) now breaks out naturally as a Botch or Boil,

Boil, and spits and spues out its own Rankor and Venom.

You remember how that famous and immortal Statesman the Count of *Gondomar* fed King *James* his fancy, and rocked him asleep with the soft sweet sound of Peace, to keep up the *Spanish* Treaty. Likewise we were much bound to some Statesmen of our own Countrey, for gaining time by procuring those most advantageous cessations of Arms in the *Palatinate*, and advancing the Honour and Integrity of the *Spanish* Nation, and vilifying the *Hollanders*; remonstrating to King *James*, that that State was most ungrateful both to his Predecessor Queen *Elizabeth*, and his Sacred Majesty; that the States were more obnoxious than the *Turk*, and perpetually injured his Majesties loving Subjects in the *East-Indies*, and likewise they have usurped from his Majesty the Regality and unvaluable profit of the *Narrow Seas* in fishing upon the *English* Coast, &c.

This great Statesman had but one principal means to further their great

and good designs, which was to for
on King *James*, that none but the *Pa-
ritan Faction*, which plotted nothing
but *Anarchy*, and his confusion, were
averse to this most happy Union. We
steered on the same course, and have
made great use of this *Anarchial Ele-
ction*, and have prejudicated and an-
ticipated the Great one, that none
but the Kings Enemies, and his, are
chosen of this Parliament, &c.

the D. of Buck
under the

We have now many Strings to our
Bow, and have strongly fortified our
Faction, and have added two Bul-
warks more: For when King *James*
lived (you know) he was very violent
against *Arminianism*, and interrupted
(with his pestilent Wit, and deep
Learning) our strong designs in *Hol-
land*, and was a great Friend to that
old Rebel and Heretick, the Prince of
Orange.

Now we have planted that Sove-
reign Drug *Arminianism*, which we
hope will purge the *Protestants* from
their Heresie; and it flourisheth, and
bears Fruit in due Season.

The Materials which build up our
Bul-

Bulwark, are the Projectors and Beg-
gars of all Ranks and Qualities. How-
ever, both these Factions co-operate
to destroy the Parliament, and to in-
roduce a new Species and form of
Government, which is *Oligarchy*.

Those serve as direct *Mediums* and
Instruments to our end, which is the
universal Catholick *Monarchy*. Our
Foundation must be Mutation, and
Mutation will cause a Relaxation,
which will serve as so many violent
Diseases, as the *Stone, Gout, &c.* to the
speedy distraction of our perpetual
and insufferable anguish of Body,
which is worse than Death it self.

We proceed now by Council and
mature Deliberation, how and when
to work upon the Dukes Jealousie and
Revenge; and in this we give the Ho-
nour to those which merit it, which
are the *Church Catholics*.

There is another matter of Conse-
quence which we take much into our
consideration and tender care, which
is to stave off *Puritans*, that they hang
not in the Dukes Ears, they are im-
pudent subtil People.

And it is to be feared lest they should negotiate a Reconciliation between the Duke and the Parliament at *Oxford* and *Westminster*; but now we assure our selves we have so handled the matter, that both Duke and Parliament are irreconcilable.

For the better prevention of the *Puritans*, the *Arminians* have already lock'd up the Dukes ears, and we have those of our own Religion, which stand continually at the Dukes Chamber to see who goes in and out: We cannot be too circumspect and careful in this regard. I cannot choose but laugh to see how some of our own Coat have accoutred themselves, you would scarce know them if you saw them: And 'tis admirable, how in speech and gesture they act the *Puritans*. The *Cambridge* Scholars, to their woful experience, shall see we can act the *Puritans* a little better than they have done the Jesuits: They have abused our Sacred Patron, Saint *Ignatius*, in jest; but we will make them smart for it in earnest. I hope you will excuse my merry digression; for I confess

self unto you, I am at this time transported with joy to see how happily all instruments and means, as well great as less, co-operate unto our purposes. But to return unto the main fabrick; our Foundation is *Arminianism*, the *Arminians* and *Projectors*, as it appears in the premises, affect mutation. This we second, and enforce by probable arguments. In the first place we take into consideration the Kings Honour, and present necessity; and we shew how the King may free himself of his Ward, as *Lewis* the Eleventh did. And for his great splendor and lustre, he may raise a vast Revenue, and not be beholden to his subjects, which is by way of imposition of Excise: Then our Church Catholicks proceed to shew the means how to settle this Excise, which must be by a Mercenary Army of Horse and Foot. For the Horse, we have made that sure, they shall be Foreigners, and *Germans*, who will eat up the Kings Revenues, and spoil the Countrey wheresoever they come, though they should be well paid; what
 havock

havoock will they make then, when they get no pay, or are not duly paid? They will do more Mischief than we hope the Army will do.

We are provident and careful that this Mercenary Army of two thousand Horse, and Twenty thousand Foot, shall be taken on, and in pay, before the Excise be settled. In forming the Excise, the Countrey is most likely to rise: If the Mercenary Army subjugate the Countrey, then the Souldiers and Projectors shall be paid out of the Confiscations; if the Countrey be too hard for the Souldiers, then they must consequently mutiny, which is equally advantageous unto us. Our superlative design is, to work the Protestants as well as the Catholics to welcome in a Conqueror, and that is by this means: We hope instantly to dissolve Trade, and hinder the building of Shipping, in devising probable Designs, and putting on the State upon Expeditions, as that of *Cadiz* was, in taking away the Merchants Ships, so that they may not easily catch, and light upon the *West-India* Fleet, &c.

This

This Account was sent unto the Lord Deputy *Falkland* from some Members of his Majesties Council of *England*, viz. from *Suffolk*, *Salisbury*, *Morton*, and the Bishop of *Durham*; together with this Epistle following.

My Lord,

K Nowing that his Sacred Majesty and his Privy-Council assembled for the calling of this Parliament, have formerly given you the reasons and urgent necessities for the same, we omit it; but by this late discovery here inclosed, we are jealous that most of the Members herein chosen be of a factious Crew, and so you will find
by

by the Copy of the Discovery at
 Clarken-well, there being taken
 amongst an Assembly of Recusants
 divers Jesuits, amongst whom se-
 veral treasonable Papers were
 found, this being one amongst the
 rest, in which you may perceive
 the Papists great Spleen to his
 Grace the Duke, also the treasona-
 ble Conspiracies against his Majesty
 Foreign and Domestick; notwith-
 standing the Discovery hereof, for
 divers reasons we have not set this
 enclosed to publick view, his Grace
 and some others having acquainted
 his Majesty that they will under-
 take to find out the bottom of this
 mystery, and thereby politickly have
 advised his Majesty to permit the
 sitting of this Parliament, from
 the seventeenth of this instant, the
 better to find out their Inclinations,
 and

and how they be affected according to this discovery.

We are sensible now Ireland was in some danger of an Invasion by the French Papists, and that the Papists of Ireland and they have correspondence together. The Jesuits be not only a subtil Society, but also an audacious sort of People fearing no Punishment, no, not the Halter it self; so that we are at a nonplus how to devise a means to banish these Wasps from His Majesties Dominions; his Grace the Duke propounded in Council the other day, no punishment fitter for the driving out of these sorts of Cattle, than gelding them, and gave very good reasons for it; one of them was shame ever after to shew their faces; the other was, being gelded, they could
not

The D. B. his
Advice how to
banish Friars
and Jesuits out
of these Do-
minions.

The Bishops
and Clergy of
Ireland, com-
mended for
not tolerating
of popery.

not exercise their Priestly Function
according to the Ecclesiastick laws,
wanting their Members: Your Cler-
gie of Ireland in opposing the Po-
pish Offertures made unto his Ma-
jesty, (which your Lordship unto
us have signified) have not only
through Gods Blessing protected
that Dominion, but also saved His
Majesty and this Nation from fu-
ture Broils. Thus concluding, We
bid your Lordship heartily fare-
wel.

Your Lordships Humble
Servants,

White-Hall,

March 2,
1627.

Suffolk,

Salisbury,

Morton,

Durham.

The

The better to confirm the Letter directed to the Rector aforesaid, this Letter is also entred and Printed amongst Mr. *John Rushworth's Historical Collections*, pag. 474. Nothing excepting (to be discerned in our Copy) saving in the conclusion of the Letter, these words, *Joyn Prayers with us, imploring the Blessed Virgin, and all the Host of Angels and holy Martyrs to intercede for us.* Thus hoping to see Count Tylley and Marquess Spynola here about *July* come a twelve-month, I rest: In the mean time we pray for an happy Success in Germany, and the *Low-Countries*.

Your Loving Friend, &c.

This Conclusion is wanting in Rushworth's Collections in the Letter to the Rector aforesaid.

When the Original of this Jesuit's Letter was seized on amongst other Papers, it was supposed to have been written by one *Winter* a Jesuit, and
Nephew

Nephew to the same *Winter*, who was executed for the Gunpowder-Treason in King *James* his days, now about 77 years since.

This Parliament sat upon the day appointed, being upon the 17th. of *March* 1627. Sir *John Finch* the Queens Attorney then being chosen Speaker of the House of Commons; at which Assembly his late Gracious Majesty saluted both the Lords and other Members thus:

My Lords and Gentlemen,

The Kings
Speech.

THese times are for *Action*, for *Action*, I say, not for words, therefore I shall use but a few; and (as Kings are said to be exemplary to their Subjects, so) I would wish you would imitate me in this, and use as few, falling upon speedy consultation. No man is, I conceive, such a stranger to the common necessity, as to expostulate the cause of this meeting, and not to think supply to be the end of it; and as this necessity is the product and consequent of your advice, so the true Religion, the Laws and Liberties

erties of this State, and just Defence
of our Friends and Allies, being so con-
siderably concerned, will be, I hope,
Arguments enough to perswade to
supply; for if it be, as most true it is,
both my Duty and yours to preserve
this Church and Common-wealth,
this exigent time certainly requires it.

In this time of common danger, I
have taken the most ancient, speedy,
and best way for supply, by calling
you together. If (which God forbid)
I am not contributing what may answer
the quality of my occasions, you do
not your Duties, it shall suffice I have
done mine; in the conscience where-
of I shall rest content, and take some
other Course, for which God hath im-
powred me, to save that which the
folly of particular Men might hazard
to lose.

Take not this as a menace, (for I
do not to threaten my inferiors) but as
an Admonition from him who is tied,
both by nature and duty, to provide
for your Preservations; and I hope,
though I thus speak, your demeanors
will be such as shall oblige me in
P thank-

thankfulness to meet you oftner; than which, nothing shall be more pleasing to me.

Remembring the distractions of our last meeting, you may suppose I have no confidence of good success at this time; but be assured I shall freely forget and forgive what is past, hoping you will follow that sacred advice lately inculcated, *To maintain the Unity of the Spirit in the Bond of Peace.*

This Speech of his Gracious Majesty to the moderate Members was acceptable; to the Factious or Puritanical sort, an amasement; and to the Papal sort so affected, a terror, or guilt of conscience, making them look askew upon themselves; and were not for shame, they would have run on their old course with Violence, which the Jesuits had plotted, as the Letter taken at *Clarken-well* aforesaid specifieth; yet to smother their private future Intentions, they concurred with the moderate sort to grant his Majesty some Subsidies.

The Court of *Rome* by their Emb

faris

sies sprinkled here, having intelligence of the seizure of these Papers, (so slip their necks out of the Halter) consulted with those whom they had made sure, as appeareth by the Letter, in these words; *We have not opposed it* (meaning the calling of this Parliament) *but rather furthered it; so that we hope as much in this Parliament, as ever we feared any in Queen Elizabeths days.* Then smelling how the Duke had discovered their *Romish* Policies, they began the better to shew their intentions, to lay before the House several grievances touching Religion, aspersing at that time Neale then Bishop of *Winchester*, and Laud then Bishop of *Bath and Wells*, to be the two Supporters of *Arminianism*; whereas the Letter sheweth it was their own act and contrivance. Also in this Grievance they lay all their mischief by them devised upon the Duke of *Buckingham*, saying he was the cause of these vexations. Therefore for the better satisfaction of the Reader, we shall lay before you the heads of these Grievances

How the Jesuits laid their contrivance on the Church of England.

vide pag. 113, & 114.

then presented in Parliament, as *William Sanderfon* in his History of the Reign of King *Charles the First* for them down.

The Grievances being thus.

THe danger, and innovation, and alteration in Religion. This occasioned by, 1st, The great esteem and favours many Professors of the *Romish* Religion receive at Court. 2^{dly}, Their publick resort to *Mas* & *Denmark-House*, contrary to his Majesties answer to the Parliaments Petition at *Oxford*. 3^{dly}, The Length for stay of proceedings against them. Lastly, the daily growth of the *Aminian* Faction favoured and protected by *Nele* Bishop of *Winchester*, and *Laud* Bishop of *Bath* and *Wells*, while the Orthodox parts are silenced and discountenanc'd.

2. The danger of Innovation, and alteration in Government occasioned by the billeting of Souldiers, by the Commission for procuring one thousand *German* Horse and Riders, as for

the defence of the Kingdom, by a
 standing Commission granted to the
 Duke to be General at Land in times
 of Peace.

3. Disasters of our designs, as the
 expedition to the Ile of *Ré*, and that
 lately to *Rochel*, wherein the *English*
 have purchased their dishonour with
 the wast of a million of treasure.

4. The want of Ammunition, occa-
 sioned by the late selling away of
 fifty six last of Powder.

5. The decay of Trade by the loss
 of three hundred Ships taken by the
Privateers and *Pirates* within these
 three last years.

6. The not guarding the *Narrow-
 Seas*, whereby his Majesty hath al-
 most lost his Regality.

Of all which evils and dangers, the
 principal cause is the Duke of *Bucking-
 ham* his excessive power, and abuse of
 that power. And therefore they hum-
 bly submit it to his Majesties wisdom
 whether it can be safe for himself, or
 the Kingdom, that so great power
 should by Sea and Land, as rests in
 him, should be trusted in the hands

How the Jesuits contrived the Duke of Buckingham's death.

of any one Subject whatsoever,

These Jesuitical contrivances not being able to dissuade the late King from his tender affections unto the Duke, but rather encouraged his Grace more, which the Jesuits perceiving they contrived his death; whereupon the 23^d. of August following he was stabb'd by one John Felton, who in his examination being asked why he kill'd the Duke, he replied, *I shall be brief, I kill'd him for the cause of God and my Country.* Yet that the Reader may the better compare the Letter directed to the Father Refector at Brancels, and also the heads of the grievances before mentioned, with the Confession of John Felton, we here lay before him, as the same Author sets it at large; in these words.

Felton's Confession. See Sanders, pag. 122, 123.

And after some discourse, Sir (said he) I shall be brief, I killed him for the cause of God and my Country. Nay, said the other, there may be hope of his life, the Chirurgion said so. It is impossible, (he replied) I had the force of forty men, assisted by him, that guided my hand. And being interrogated in

Several Questions, he made these answers: That he was named *John* *John*, heretofore Lieutenant to a *Foot-Company* under Sir *James Ram-*
sey. That he had endeavoured for a Commission to be Captain in this Expedition, and failed therein, but without any regret upon the Duke, (from whom he had found respect) nor for any private Interest whatsoever; that the late Remonstrance of Parliament published the Duke so odious, that he appeared to him deserving death, which no Justice durst execute. That it was not many days since he resolved to kill him; but finding the Duke closely attended, that it should be his business to pass a Volunrier, and so in this Voyage. Somewhat he said of a Sermon at *St. Faiths Church* under *Pauls*, where the Preacher spake in justification of every man in a good cause to be Judge and Executioner of his, which he interpreted to be him. That passing out at the *Postern-Gate* upon *Tower-Hill*, he espied that fatal knife in a *Gutlers Glasse-case*, which he bought for Sixteen pence. It was

the point end of a rust Blade stuck into a cross Haft; the whole length handle and all, not twelve Inches, fastned to his right pocket; and from that time he resolved therewith to stab him. That some days after he followed the Train to *Portsmouth*, and coming by a Cross erected in the High-way, he sharpened the Point thereof upon the Stone, believing it more proper in Justice to advantage his design, than for the Idolatrous intent it was first erected. That he found continual trouble and disquiet in Mind until he should perform the Fact, and came to Town but the Morning. That no Soul living was necessary with him by any ways or means of the Dukes execution. That he was assured his Fact was justified, and he the Redeemer of the Peoples Sufferings under the power of the Dukes Usurpations, &c. And his supper tacket in the Crown of his Hat, seemed to satisfy his Conscience that he was thereof well pleased.

This unhappy Murther caused great distractions, especially in State Affairs.

that the House of Parliament and his Majesty differed very much in feeling the Customs and other Matters, which in conclusion was the chief Instrument or Cause of this Parliaments Dissolution.

1652. There chanced to come unto Collonel *Richard Lawrence*, then Governour of *Waterford* under *Oliuer Cromwell*, one *Nugent*, who seemed to be a fair conditioned Man, and so was hired by the Collonel to work in his Garden; but knowing the Collonels temper and Principles in Religion, he strove to please him all he could, not missing Prayers in the Family or Meetings when ever appointed. Thus he continued with the Collonel for several years. At last it chanced that Justice *John Cooke*, who was executed for the late Kings Murder took a great liking to this *Nugent*, and begged of the Collonel for to let him go over with him into *England*, which the Collonel easily granted to oblige Justice *Cooke*. *Nugent* staying for a while with Justice *Cooke*, returned into *Ireland*, and came to his old Master

Master Collonel *Lawrence*, whom he remained for a while, and upon the Kings happy Restauration this *Nagel* became the Popish Confessor, and Priest at *Leisfepp* some 6 or 7 miles distant from *Dublin*, and hath seen the Collonel several times since, and laughs at him to this day when he sees him, considering how he had plaid the dissembler with him, as if he had been one of the Collonels Fraternity, which is of the *Anabaptists*. Thus it is evident how Dissenters have been mightily gull'd since the years 1640, and 1641. especially by the Church of *Rome*, purposely to make Separation in the Church of *England*. This the Collonel himself cannot deny; for he told the Author this Story on the 28th. day of *March* 1682. besides to others yet living in the City of *Dublin*, who can testifie this Narrative for a truth.

Hitherto we have shewed how the Papists have acted under the disguised habits of Presbyterians and Independants, with a design to ruine the Church

Church of England: It will not be now unseasonable to shew further how they have assembled themselves among the Quakers, and Preached in their Meeting-Houses, with a design of enlarging and continuing the divisions of Protestants: To which purpose I shall subjoin a passage out of a small Pamphlet published by Mr. Prynne, called *The Quakers unmasked*. Which runs thus:

The Information of George Cavellishaw, of the City of Bristol aforesaid, Ironmonger, taken the 22th. day of January, 1654.

W He informeth on his Oath, That in the Month of September last, this Informant had some discourse in Bristol with one Coppinger, an Irishman, formerly a Schoollfellow of his, that came purposely thither for his passage into Ireland; who told this Informant, that he had lived in Rome
and

and Italy eight or nine years, and had taken upon him the Order of a Friar of the Franciscan Company. And he told this Informant, that he had been at London lately for some Months; and whilest he was there, he had been at all the Churches and Meetings publick and private that he could hear of, and that none came so near him as the Quakers. And being at a Meeting of the Quakers, he there met with two of his acquaintance in Rome, (the which two persons were of the same Franciscan Order and Company) that were now become chief Speakers amongst the Quakers, and he himself had spoke among the Quakers in London, about thirty times, and was well approved of amongst them. And this Informant further saith, that the said Mr. Coppinger asked him what kinds of opinions in Religion there were in Bristol? And this Informant told him that there were several opinions and judgments: and not naming any opinions of the Quakers, the said Mr. Coppinger asked him whether there had been any Quakers in Bristol? And the Informant answered him, No. Whereupon

upon the said Mr. Coppinger told him the said Informant two or three times, that if he did love his Religion and his Soul, he should not bear them. Whereupon this Informant told him, that he thought none of them would come to Bristol: Who expressly replied, that if this Informant would give him five Pounds, he would make it five hundred Pounds, if some Quakers did not come to Bristol within three weeks or a month then following. And on the morrow following the said Coppinger departed this City for Ireland, his native place, and about eighteen days after there came to this City [Most likely his two fellow Franciscan Friars fore-mentioned, who have there done much hurt, and gained many disciples, some whereof disturbed two of the Ministers publickly in the Church, and assaulted and reviled one of them in the Streets very lately] two persons that bear the name of Quakers.

This is a true Copy of the original Information taken upon Oath at Bristol, as aforesaid, the 22th. of January last:

last: From whence the Reader and whole Nation may take notice, especially those in present Power, who should prevent such dangerous growing mischiefs with greatest care, not connive at them any longer.

See Cromwell's
Speech in
the Painted
Chamber, Sept.
4. 1654, p. 26,
17.

1. That there are multitudes of *Romish Emiffaries* and *Vermin* now residing and wandring up and down freely amongst us, to seduce and divide the people, by setting up new Sects, and Separate Congregations in all places, and broaching new Notions and Opinions of all sorts, or old *Heresies* or *Blasphemies*; not saying *Masses*, praying to Saints and Images, or crying up the *Popes Supremacy*, &c. as heretofore.

2. That they are the chief Speakers and Rulers in most Separate Congregations, and particularly amongst the *Quakers*, amongst whom the *Franciscan Friars* act their part as well as the *Jesuits*.

3. That they have their several
Missions

missions and Directions into all parts from their *Generals and Superiors*, of their respective Orders, residing commonly in *London*; (** where they have* *Cromwell's Speech, p. 16. *a Consistory and Council sitting, that* 17. *rules all the Affairs of the things of England*;) besides *fixed Officers* in every *Diocess*) and are all fore-acquainted both with the places and times of their several *Missions*; seeing *Coppinger* could so certainly predict the time of their *Mission*, and coming to *Bristol*, where they have done much harm, and assaulted and disturbed the *Ministers* both in publick and private.

4. That the *Popes* and these his *Emissaries* chief endeavors are to draw the *People* from our Churches, publick Congregations, Ordinances, *Ministers*, and Religion, and to divide and tumble us into as many *Sects* and *Separate Conventicles* as they have *Popish Orders*; and thereby into as many civil *Parties* and *Factions* as possibly they can to ruine us thereby, *Matth. 12. 25, 27.* See Thomas Campanella de Monarchia Hispanica, c. 25. 27.

5. That by this their new *Stratagem*

gem and Liberty, they have (under the disguises of being *Quakers*, *Seckers*, *Anabaptists*, *Independents*, *Ranters*, *Dippers*, *Anti-Trinitarians*, *Anti-Scripturists*, and the like) gained more Profelytes and Disciples, and done more harm in eight or nine years space to the Church and Realm of England, more prejudice, dishonour and scandal to our Religion and Ministers, than ever they did by saying *Mass*, or Preaching, Printing, or any point of the grossest Popery in 80 years time heretofore. And if not speedily, diligently, restrained, repressed, will soon utterly overturn both our Church, Religion, Ministry, and State too in conclusion, having already brought them to sad confusions and distractions.

See *Regula Fratrum minorum sub Francisco Militantium*. Ven. 1500.

Now that which gives great cause of Suspicion, that these *Quakers* are either disguised *Franciscan Priars*, or their seduced Disciples and Emissaries, is,

I. Their rambling about from place to place by two and two together, to vent and spread their Errors; as the *Fr*

Franciscan Priars use by the Rules of † *See Regula*
their Order are bound to do, and the *Fratrium mino-*
Queens Franciscans did here of late. *cisus sub Fran-*
cisco Milli-
tantium Ven.

2. Their use of vile and coarse Ar-
 ray; and condemning not only all
 Pride and Luxury, but lawful decen-
 cy in Apparel in themselves and their
 Profelytes, in imitation of the * *Fran-*
ciscans.

1500.

3. Their perswading people to de-
 sert their lawful Callings and Employ-
 ments, to embrace a kind of idle,
 monkish, lazy life, and ramble about
 from place to place to vent their pre-
 tended Visions, Revelations, Prophe-
 cies, Messages, and New Lights; a
 practice usual with *Franciscan Friars*,
 and St. *Francis* their Founder.

* See Surin
 & Ribadeni-
 era, in vita &
 Regula Fra-
 trum Minorum
 Sancti Fran-
 cisci.

4. Their rude and uncivil beha-
 viour in refusing to salute, or shew
 any reverential respect, honour, or
 humble deportment towards Magi-
 strates, or other persons of what qua-
 lity soever, either in words or gestures,
 (of which the rude *Cynical Franciscans*
 are most guilty of all other *Pa-*
trist Orders) contrary to express Scrip-
 ture Precepts and Presidents. *Exod.*

Q

20. 12.

20. 12. *Deutr.* 5. 19. *Matth.* 15. 4.
Ephes. 6. 2, 5. *Rom.* 13. 1, 2, 7. *Hebr.*
 12. 9. 1 *Pet.* 2. 13, 14, 17, 18. (an ob-
 servable Text against them) *Tit.* 3. 1,
 2. 1 *Tim.* 6. v. 1, 2, 3. (a notable Text)
Ephes. 5. 33. *Gen.* 18. 2, 3. c. 19. 1, 2
 c. 23. 7. c. 24. v. 31. c. 27. 19. c. 33.
 3, 4, 6, 7. c. 37. 9, 10. c. 41. 43. c. 42. 6.
 c. 43. 26, 28, 29. c. 48. 12. c. 49. 8.
Exod. 11. 8. *Ruth* 2. 10. 1 *Sam.* 20. 41.
 c. 24. 8. c. 25. v. 23, 24, 25, 41. c. 28.
 14. 2 *Sam.* 9. 8. c. 14. 22, 23. 1 *King.*
 11. 16, 23, 31, 47. c. 2. 19. 2 *King.* 1.
 15. c. 4. 26, 27, 37. 1 *Chron.* 21. 21.
Est. 3. 2. which compared with *Matth.*
 10. 12. c. 5. 4. *Mar.* 9. 15. *Lu.* 1. 40.
Acts 18. 22. c. 21. 7. c. 25. 13. 1 *Cor.*
 16. 21. 2 *Cor.* 13. 13. *Phil.* 4. 21, 22.
Col. 4. 10, 11, 15, 18. *Rom.* 16. 15, 17, 19
 to 17. 2 *Thes.* 3. 17. may teach these
 rude *Quakers*; and their Disciples far
 better manners and civility, both in
 their gestures, behaviours, and words,
 than now they exercise.

5. Their Doctrines, that the Saints
 are perfectly holy in this life, and do
 not sin, being able to stand perfect in
 their own power: That they are

equally

equally holy, just, good and free from sin as Christ and God himself: maintained by * Fox, Naylor affirmed of St. Francis, the Father of the Franciscans, and justified by them in their Writings: as you may read in *Surin* and *Ribadiera* in the Life of St. Francis, and the blasphemous Book *Conformatum Beati Francisci ad vitam Jesu Christi*, l. 3. cum addition. Heir. Buschii. Bon. 1590. first writ by Bartholomæus de Pifa, and approved by a General Chapter of the Franciscans held at Assise Aug. 2. 1389. and ratified by their Popes. Antonini Chronicon. Tit. 24. c. 1, 2. *Kinuntium Belvacensis. Speculum Hist.* lib. 3. c. 97. and Mornay his *Mystery of Iniquity*. London, 1612. p. 347, 348.

It is the Observation of many learned intelligent (a) Protestants, who have pryed into the Opinions and Practices of all our late New Sects, That in their Books, Writings, Speakings, Preachments, (b) Practices, are interlarded, and mixed with some Jesuitical and Popish Tenents, Opinions, Ceremonies & Practices; by which we may as visibly discover a Jesuit, a Popish Priest or

* The perfect Pharisee, p. 1, 2, 11, 14.

(a) And of G. Emmot a late reclaimed Quaker in his *Northern Blast*.

(b) Witness *Extream Unction*, used by many separate Congregations, and their reculancy to hear our Ministers, or come to our publick Ordinances, and the like.

Fryer in them, as we may see *Lion* by his paw. And nothing (in my judgment) more clearly detects the popish Fryers, Priests, and Jesuits, to be the principal inventors, erectors of, Actors, Rulers, Speakers amongst our Quakers, and other New Sects; then their pretended, (c) extraordinary sudden extravagant Agonies, Trances, Quakings, Shakings, Raptures, Visions, Apparitions, Conflicts with Satan, Revelations, Illuminations, Instructions in new divine Mysteries, and Seraphical Divinities, whereof they pretend they were wholly ignorant before, being illiterate persons; their intimate familiarity and immediate Communion with God and Jesus Christ, in and after their Agonies and Extasies; their extraordinary Callings, Commissions, Messages to such and such particular orders, sects, places, persons; their sudden speaking, understanding of several Languages which they pretend they never learned, but got by Inspiration: All which are the very same in form and substance with those ridiculous lying Enthusiasms, Impositions, Cheats, Agonies, (d) Revelations,

(c) See G. Em-
mot his Nor-
thern Blast,
with Gilpin's
Book, both
relenting Qua-
kers.

(d) See Wierus
de Prestigils
Dæmonum,
lib. 1. c. 17.
in Jo. Gerson
de Probatione
Spiritus.

tions,

visions, Visions, Raptures, Illuminations, Inspirations, Apparitions, &c. of popish Saints, Fryers, Priests, Jesuits, Nuns, recorded in the lying Legends and Lives of their Romish canonized SAINTS, by Capgrave, Surin, Lippomanes, Ribadeneira, Masenius, and other of their Fraternity, especially in the Lives of St. Francis, Ignatius Loyola (the Founders of the Franciscans and Jesuits Orders; the principal Actors, Speakers amongst the Quakers, and other late Enthusiasts, if fully examined) and of St. Dominick, for Men: and of St. Katherine of Sienna, and St. (e) Bridget (e) Imitated by some Women Quakers, of Sweden; for Women. Out of this St. Bridget's Life and Revelations, printed in Folio at Nuremberg, Ann. 1524. most of our Male and Female Quakers extravagant new Revelations and Impressures are extracted, as those who will but compare them may at first discern. And though they conceal their Jesuitism and grossest points of Popery from their Disciples at first, baiting their Hooks only with pleasing Novelties, shews of superlative Sanctity, and (f) invectives against our Mini-

(f) See G. Em-
mot his Nor-
thern Blast p. 1,
13, 14. The
perfect Phari-
see p. 9, 10, 11,
14, 29, 35, &c.

Ministers, Ordinances, Church, Tithes, Government, and the like; that so they may more easily catch the silly people; yet they discover their Jesuitical Positions and Popish Doctrines, more openly by degrees; at last, (as Evangelical Perfection, Justification by our own inherent Righteousness and Holiness, &c. crying them up for new Gospel Light amongst the ignorant vulgar; and crying down our Protestant Ministers, Ordinances, Sacraments, the Articles of our Creed, Church Liturgies, Gods Ten Commandments, the Lords Prayer, our Churches, and sometimes the Letter of the old and new Testament as Po-

pe and (g) Antichristian as the Fryers and Jesuits did heretofore in their Books and Discourses in their very Language. And it is evident by some late Instances that they are Anti-Magistratical as well as Anti-
 (e) The Jesuits, Popish Priests, and Fryars condemn'd our Ministers heretofore as unlawful Ministers, because they derived not their Ordination from the Church of Rome: Now they turn the Scales, and affirm them to be no lawful Ministers, but Antichristian and Popish upon this false pretext, That they derive their Ordination as Ministry from the Pope and Church of Rome.

afferial. Yea that these (h) *Quakers* (h) See *John*
the enchanted Potions, Bracelets, Ribbons, Gilpin's and
Sorcery and Witchcraft, to intoxicate others Printed
their Novices and draw them to their Relations
party; as *Simon Magus bewitched the* concerning
people of Samaria with his Sorceries, the Quakers
Act, 6. 9, 11. and other seducing false in the North.
Teachers, bewitched the foolish Galatians,
that they should not obey the truth, Gal. 3. 1.
which Enchantments, Sorceries, Charms,
Fascinations and Exorcismes are very
frequent amongst Popes, and Popish
Priests, Monks, Friars, Jesuits, as you
may read at large in Joannes Wierus
de Prestigiis Damonum & Incanta-
tionibus. Basila, 1568. especially l. 2.
c. 7. l. 5. c. 2, 3, &c. Platina, Benno,
Cardinalis, Baleus, and others in the
Lives of Pope Sixtus 2. Benedict 9.
John 20, and 21. and other Popes,
who were all most famous Magici-
ans, Sorcerers, and Inchanters, by
which black art they got the Papacy.
And Del Rio his Disquisitio Magia, and
John Jee his Foot out of the Snare, Lon-
don, 1624. will prove the Jesuits and
Priests in England are still accusom-
ed to them, to win and seduce their
Prose-

Profelytes. Whence we find this Scripture expression concerning *Romish Babylon*, Rev. 18. 23. *By thy SORCERIES were ALL THE NATIONS DECEIVED.*

FINIS.

Books lately Printed:

A *Judgment of the Comet*, which became first generally visible to us in *Dublin*, Decemb. the 13th. 1680. By a person of Quality.

The Interest of Ireland in its Trade and Manufacture, &c.

NOVELS

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Advertisement.

THE First and Second Parts of *Foxes and Firebrands* : Or, A Specimen of the Danger and Harmony of Popery and Separation. Wherein is proved from undeniable Matter of Fact and Reason, that Separation from the Church of *England* is, in the judgments of Papists, and by sad Experience, found the most compendious way to introduce *Popery*, and to ruin the Protestant Religion. The Second Edition. Printed for *Amstam Churchill* at the *Black Swan* in *Ave-Mary-Lane*, near *Amen-Corner*.

FOXES

AND

FIREBRANDS:

OR, A

SPECIMEN

OF THE

DANGER and HARMONY of
POPERY and SEPARATION.

SHewing,

That Grand Plot to obtain Toleration for her Religion, and to Re-establish Popery: by way of Petition, by fair Entreaties, by proposing of Marriages between Protestant and Romish Princes, by Separation, Rebellion, Schisms, Sects, by opposing Settlements, and Uniformity, and contriving the Death of King Charles the First, and the Evils that followed to introduce Popery, and to ruin the Protestant Religion.

Tantum Religio potuit suadere Malorum.

The Third and Last Part.

London; Printed for Awnsham Churchill, at the Black-Swan in Ave-Mary-Lane, near Amen-Corner, 1689.

ERRATA

PAge 4. l. 4. for *manfully* read *unmannerly* : p. 7. in the Marginal Note, for *perishing* r. *persisting* : p. 32. l. 12. for *Secundi* r. *Fac. Primi* : p. 30. l. 6. for *Possessors* r. *Professors* : p. 51. l. 22. for *is r. of* : p. 57. l. 6. after *which* put *we* : p. 66. l. 20. dele *King* : p. 74. l. 5. for *of r. from* : p. 76. last l. dele *Quern* : p. 81. l. 21. for the *sole r. an* : p. 84. l. 9. put in *of after* *eternal* : p. 103. l. 15. for *Pursuants* r. *Pursuants* : p. 112. for *to* *more certain then*, r. *is as certain as*.

T O

The Reader.

THE Perils and Dangers the Church of England lay under of late, Especially, the Government professing the Doctrine of the Church of Rome, and she esteeming all Christians Hereticks, not owning her and her Pope Infallible, caused me to gather these Collections, partly out of the Memoirs of Wise and Learned Men, Lay, and Ecclesiastical, and from other Authors for my particular Satisfaction: But again recollecting how useful they may prove to a peaceable Settlement

A 3

of

TO the READER.

of Church and State, and how they may do good to many seduced either by Popery or Separation, I do humbly lay it before you, as a Looking-Glass, wherein you may see the Danger of both, or as a warning to my Countrymen to Eschew Either, and to walk Christian like in the band of Unity.

I also set it forth to be common, partly, to reclaim the most Haggard Papists if they will not wilfully shut their Eyes, and stop their Ears; and also to all Protestants in General, to shew the Necessity of true Christian and Brotherly Union: As this Piece may serve for the removing of Fars amongst Protestants, so likewise for the future stopping of the Mouths of Slanderous Jesuits and Mass Priests, that impute to us Protestants wicked Opinions and Practices, no way defended, are unable

TO THE READER.

to defend their own Doctrines and Evil Practices, which they publickly Profess and Command, as to raise Rebellions for their Mother Rome's Temporal Ends, to destroy Monarchy, make Factions, sow the Seeds of Divisions and Troubles, all to make the Scriptures Odious, and those who Authorize the same odious. Finally, I hope wise Christians may learn by these Collections of ours, neither to trust the Adversary, who maketh no Conscience of Lying or Slandering, nor to Condemn the Innocent, before they be Heard and Convicted.

Vouchsafe therefore (Christian Reader) to Read these Collections and Discourse with Attention, but Judge without Partiality, and then I doubt not, you will beware of Separations amongst Protestants, and abhor the

TO the READER.

impious Doctrines of Rome and her Jesuites.

Let us therefore Embrace that Religion that is Derived from the Apostles and Prophets, that is true Catholick (not Papal) and most Ancient, and beware of all Prophane Novelties, be they Sedical or Papal, and then as we walk by Faith in this Life, so shall we attain to the Vision of the Face of God in the Life to come, and also Reign with him Everlastingly through Christ; who is, *Via, veritas, Vita.*

Philirenes.

FOXES

FOXES

AND

FIREBRANDS, &c.

The Third Part.

After that the Almighty God
 had been pleased to cause
 the Light of his Holy Word
 to be restored to this Realm,
Mary, (afterwards Queen of England
 persisting in the Romish Faith) ear-
 nestly besought her Brother King *Ed-*
ward the Sixth, both by Letters and
 by the Mediation of *Charles* 5th, the
 Imperor, that she might have the free
 use of Mass in her Family, alledging
 her *Conscience*, That her House was
 her *Block*, &c. King *Edward* by his
 Council

* Note, that
 from this
 word *Consci-*
ence, all others
 who would
 not come to
 the Reformed
 Prayers, pre-
 sented the
 same Liberty.

Council made Answer, That it was well liked, that she should have her House her Flock, but not exempt from the Laws and Orders Established.

* Under the Pretence of admitting Mass to all Embassadors, the Q Dowager, &c. all others flock to Mass, which is not for the Protestants Interest.

Neither may there be a Flock of the King's Subjects, but such as would hear and follow the Voice of the King their Shepherd; God disallowing it, Reason and Law forbidding it, Policy abhorring it, and her Grace may not require it.

However, at the earnest Intreaty made in the Emperor's Name, thus much was Granted; that for his and her sake, it should be suffered and winked at, if she had private Mass used in her own Closet, for a season, until she might be better Informed, whereof was some hope, having only with her a few of her own Chamber, so that for all the rest of her Household, the Service of the Realm should be used.

After this was granted in words, the Emperor's Ambassador, desired some Testimony of the Promise under the Great Seal, but this was denied, then he desired to have it by a Letter, which

* Note, that from this word Comed, we see all others who would not come to the Reformed, pre-ferred the

Council

which was also denied, but not without shewing sound Reasons, that the Ambassador might be contented with those Reasons; and the Answer.

Upon this permiss of having private Mass granted to the Lady *Mary* and her Bed-Chamber; the *Romish* Chaplain took Liberty, and said Mass publicly abroad to others out of her Presence; which coming to the Privy Councils Knowledge, the Chaplain was Summoned before them, and imprisoned. The Lady *Mary* earnestly assisted by word of Mouth, and by Letters to King *Edward*, and the Council for his Release. But they signified to her by Letter, dated (on Record) the 24th of *January* 1550. That though he had connived for a while, that she might be brought to the Truth by degrees through Brotherly Love, as others were by Duty, and in hopes of her Amendment; but seeing there was no hope, there ought to be no sufferance; they likewise alledged, that his charge was to have the same power over every Man's Estate, that every Man ought to have over his own:

And

Give *Rome* an Inch, and she takes an Ell.

A President against Papists as states how stand.

And that in her own House, as she would be loath openly to suffer one of her Servants being next her, most manfully to break her Orders, so must she think in his state, it would prejudice him to permit her Ladyship, being so great a Subject, not to keep his Laws; that her Nearness to him in Blood, her greatness in Estate, and the condition of the Time, made her Fault the Greater. The Example unnatural, that our Sister should do less for us, than our other Subjects, the Case Slanderous for so Great a Person to forsake our Majesty.

All this could not prevail with the Lady Mary, some of her Advisors still urging her to persist for Toleration of Mass, and the Releasement of her Chaplain. At last, in *August* following on the 24th Day of the same Month, King *Edward* sent Commissioners to signify to his Sister Mary, That he did resolutely determine it, Just, Necessary, and Expedient, that her Grace should not in any ways Use, or Maintain the Private Mass, or any other manner of Service, than such as

by the Law of the Realm, was established and allowed.

Here you may behold the Resolution of a Godly, Pious, and Wise young Prince, God (by this his not tollerating of Idolatry within his Dominions) sending unto this Nation another *Josiah* to restore his Word, that Men may behold that out of the Mouths of Babes and Sucklings he had ordained Strength. Also herein he testified his true Zeal towards the Worship of God alone, not permitting his Dear Sister (although his next Heir in Succession) to practice Popery, being contrary to Christ's Gospel, and the act of Reformation.

This Godly Reformation was laid aside (after the Death of King *Edward*) by Queen *Mary* his Sister, although she had promised to tolerate the same (before her Proclaiming) to the People of *Norfolk*: It being not sufficient for Protestants to exercise their Religion secretly, but to Martyr all those who would not renounce the Reformation, and fall down and worship

Baal.

Note as Papists say, No Contract with Hereticks, less Contract with Papists.

*Witness how the Protestants now fly from Ireland, leaving all to follow God. *Baal.* * Hundreds choosing rather to suffer, and abide the fiery Wrath of *Roman* Tyranny, than to serve *Anti-christ*.

A President
for Protestant
Successors in
England.

But to proceed further, our second *Deborah*, *Queen Elizabeth*, who still retained the Gospel in her Heart, as in other things so in Religion, according to her assumed Motto, *Semper eadem*, never suffering the least innovation thereof, and therefore she took great care to re-establish, what her Brother King *Edward* had reformed; for as soon as she came to the Crown (several Protestants (returning from *Geneva*, and other places in *Germany*, who had heard divers Forms of Prayers in several of the Reformed Churches abroad) began to frame divers Forms, being transported with an Humour of Novelty or Innovation; But this Wise Queen repressed all these Projects betimes, lest diversities of Religions amongst her Subjects might Minister continual fuel to Sedition and Separation.

The

This her prudent Policy did not a little vex both Sectaries and Papists: unto the Reformed Churches abroad, she wrote, signifying, it was not with her Safety, Honour, and Credit to permit diversity of Opinions in a Kingdom, where none but she and her Council Governed, not owning either Imperial or Papal Powers, as several of the Princes and States there did, and are glad to compound with them, and thereby satisfied several of them. In the Second year of her Reign, the Emperor and several of the Roman Catholick Princes wrote to her Majesty, making earnest Suite that those Romish Bishops and other of that Clergy, who were displaced for refusing the *Oath of Supremacy*, (which most of them had formerly taken in King *Henry the Eighth's* Reign, and Preached in their Sermons) might be mercifully dealt withal, there being as these Princes had written and numbered 9400 Ecclesiastical Preferments, and not above 89 displaced, where 14 were Bishops: and that Churches might be allowed to the Papists,

Queen Elizabeth's Reason why she would not permit diversity of Opinions in her Dominions.

A great Question to whom, or whether to Idolaters mercy ought to be shewn, they perishing in Idolatry.

in

in all the Cities and Chief Towns of the Realm.

Her Majesty in Answer to the Emperor and these Princes Desires, wrote after this manner, signifying, That although the Popish Bishops had insolently and openly opposed the Law and the Peace of the Realm, and whereas they did still wilfully reject that Doctrine which many of them had publickly owned and declared in their Sermons during King *Henry* the 8th, and King *Edward* the 6th their Reigns, when they themselves were not Private Men, but Publick Magistrates: yet would she for so great Princes sake deal favourably with them, though not without some offence to her Subjects, because they had been so cruel to the poor Reformed Protestants in her Sisters Reign. But to grant them Churches wherein they might celebrate Mass, and have Congregations, she could not with the Safety of her Realm, and without wrong to her own Honour and Conscience, neither did she see * cause why she should Grant it, seeing *England* Embraced

* For want of seeing true Cause, has been the ruin of our Religion.

embraced not new or strange Doctrine, but the same which Christ commanded, and what the Primitive and Catholick Church had received, approved by the Ancient Fathers, as may be testified by their Writings; Therefore for her to allow Churches, which contradict the Truth and the Gospel, were to Repeal the Laws Established by Act of Parliament. Which for her to do, were but to sow Religion out of Religion, to distract good ones Minds, to cherish Factions, to disturb Religion, and the Common-wealth, and mingle Divine and Humane things: a thing Evil, indeed, but in Example worst of all, to her own good Subjects hurtful, and unto themselves, to whom it is granted, neither greatly commodious nor safe. Therefore (saith she) *We Determine out of Our Natural Clemency, and especially at Our Requests, We are willing to heal the private Insolency of a few, by much connivance, yet so as We might not encourage their obstinate minds by Our Indulgence.*

See the care of this Queen, as if she Prophetically foresaw her Successors designs to Repeal the Laws of Penal Laws and Test.

In this her Answer, the Reader may behold how Her Majesty thought it

B most

most requisite for Religion, to order the State; and how she suffered her self to be directed by the Law of God, and by the Duty of Conscience. Although in the Practice of many Estates it is otherwise, where the truth of Religion is perverted, and the sense of Scripture wrested (as it is yet in Popish Principalities) to maintain the unlawful use of such State-Practices, as (in the truth of holy Judgment) are most Damnable.

The Romish
Designs to
bring in Po-
pery by Eng-
land's Match-
ing into Po-
pish Princi-
palities.

In these days the People of *England* were for *Queen Elizabeth* to Martyr, upon which the Emperor sent Count *Elpkeston*, to propose a Match between *Charles*, Arch-Duke of *Austria* his second Son, and *Queen Elizabeth*. The Earl of *Suffex* being at that time at the Imperial Court, these following Propositions were proposed.

That a Publiek Church might be allowed, wherein Mass might be Celebrated to him and his;

This was denied the Emperor and his Son. Then it was proposed, That in some private place in the Court, he might peaceably hear Mass, as was permitted

permitted to Catholick Princes Ambassadors in their Houses; and that with these Conditions:

That no *Englishman* should be admitted thereunto; and neither he nor his Servants should speak against the Protestant Reformation revived in *England*, or favour those that did speak against it.

That if any Displeasure should arise, in respect of Religion, he should be present with the Queen at Divine Service, to be Celebrated after the Church of *England*.

Now note, *Charles Arch-Duke of Austria*, was at this time elevated, and conceived great hopes, that his House already allied by Marriages with great Princes, would be much more augmented, by the addition of the Alliance with the Crown of *England*; and that the Romish Religion should be tolerated for the present, and within a little space of time be again thereby established.

Our Wise Queen considering Religion, and how it ought to order State-Affairs, returned this Answer: *In case*

We should Adhere, and Grant these Proposals, We should offend Our Conscience, and openly break the Publick Laws of Our Realm, not without great Peril, both of Our Dignity and Safety.

Still the Romish Princes persisted in offering of Marriages to the Queen; amongst other the Duke of *Anjou* treated: Wherein Toleration of the Romish Religion was much pressed and insisted on, both by the Queen his Mother, and by *Charles* the Ninth, his Brother, then King of *France*.

This Prudent Queen (though at this time it was suggested that the Romish Religion was not deeply rooted in the young Dukes Heart, as he was Educated under *Carnette*, a Person not averse from the Protestant Religion, and that by degrees he might be brought to the Protestant Profession, which might advance much to the good, and enlarging of the Protestant Interest and Religion) answered as became Gods Vicegerent, in her own Dominions, in this manner:

Although

Although the outward Exercise of Christian Religion may haply be Tolerated with different Rights and Ceremonies, amongst the Subjects of one and the same Kingdom; yet a different, yea, a flat contrary Exercise between Us, who are Queen, and whosoever shall be Our Husband, will not only seem Perilous, but also Absurd: Therefore, We pray you consider, with an equal ballance, on the one side Our Hazards, on the other your Graces Honour and Repute. By Tolerating your Religion, We break the Laws Established, and give offence to Our best Subjects, and an encouragement to Our worst, which certainly would overweigh your Graces Honour. If your Grace will water more plentifully the Seeds of the Purer Religion, already Sown, and suffer more to be Sown, you shall soon see that it will be your chiefest Honour.

This Answer being considered on both sides, at length it came to this Issue, That provided the Duke of Anjou would be present with Queen

A Pattern for
all Protestant
Monarchs, to
value Gods
Truth above
all Earthly
Advantages.

Rome would
play at small
Game rather
than stick out.

Elizabeth, at the Celebration of Divine Service, and not refuse to learn the Institution of the Protestant Religion, the Queen should assent, that neither the Duke nor his Family, should be constrained to use the Rights and Ceremonies of the Church of *England*, nor molested for other Divine Rights; not openly and manifestly repugnant to Gods Word, so as it were done in a certain private place, and no occasion given to the *English* to break the Laws Established.

See Rome's
Aversion to
the Word of
God and his
Church.

Feix (one of the Duke of *Anjou's* side) stuck at the Word, The Word of God; for whose satisfaction, Queen *Elizabeth* commanded instead of Gods Word, to put in Gods Church; which when he read, he liked it worse than before, and for it, would have had the Catholick Church to have been put in: But *Elizabeth* flatly and stoutly refused, to alter the Word Gods Church; after which, these Amours (by degrees) waxed cold.

This firm and sound Resolution of Queen *Elizabeth*, grated the Hearts of *Roman* Princes, and the See of *Rome*.

At

At last a Cogging Letter comes from the Pope, to wit, from *Pius Quartus* (who was then lately come to the Papacy) directed thus :

To Our most Dear Daughter, in Christ,
Elizabeth Queen of England.

Anno 1560.

Most dear Daughter in Christ, Salutation and Apostolical Benediction. God the searcher of all Hearts knoweth, and you may perceive, by the Advice which We have given you, to behave your self towards Our Eldest Son, Vincent Parpalia, whom you know well how much We tender, and desire, according to the Duty of Our Office of Pastorship, to provide for your Salvation and Honour, together with the Establishment of your Reign, thereby Exhorting and Admonishing your Greatness, (most dear Daughter) that in rejecting those lewd Counsellors, who love themselves better than you, and aim at their private ends. You Implore the fear of God to your Counsel, and remembering the time of your Visitation, you observe Our Fatherly Admonitions, and

*Pius Quartus
his Letter to
Q. Elizabeth,
by his Nuncio
Vincent Parpa-
lia.*

Wholsom Counsels, and We will promise you, on Our part, all the Assistance you can desire, not only for the comfort of your Soul, but for the Establishment and Confirmation of your Royal Dignities, according to the Authority, Place and Charge, committed to Us from God. And if (as we most frequently desire and hope) you return into the bosom of the Church, We will receive you with the like affectionate love, as the Father (of whom it is spoken in the Gospel) received his Son, when he returned to him; and Our Joy shall be far greater than the Joy of a Father for his Son only: But you, in drawing after you the whole People of England, shall beap with Joys, not only to your own particular Salvation, but to your whole Nation; Us, and the University of Our Brethren, whom you shall shortly (God willing) bear to be Assembled in an Oecumenick and General Council, for the Extirpation of Heresies, and the whole Church together. You shall also cause the Heavens to rejoyce, and by such a Memorable Act, purchase Renowned Glory to your Name, and a far more Glorious Crown than that wherewith

you

you are already Crowned. But of that, the said Vincent shall more amply Certify you, and fully demonstrate Our fatherly affection towards you; whom We desire your Highness to receive Courteously and Graciously, bearing him attentively, and give such Credit to what he shall declare unto you, as you would unto your Self.

Given at Rome, at St. Peters Palace, the 5th Day of May 1560, and of our Papacy the First.

This Papal Epistle could not prevail, neither could Vincent Parpalia's other Offertures unto the Queen, to confirm out of his own Authority the *English* Liturgy, and to allow in *England* the Sacrament of the Lords Supper to be under both kinds (as at *Bohemia*) provided that Her Majesty would rank her Self and her Subjects with the Church of *Rome*, and own all from that See, and its Authority: But God gave her his Grace, which was above all these proffers, neither to tolerate Popery within her Dominions,

The proffers proffered by the Popes Nuncio slighted by Q. Elizabeth.

minions, nor to accept of these proffers from the Hands of *Rome*; in which Act, she verified the Motto, *Semper eadem*.

Another Nuncio prohibited to come into *England*.

Notwithstanding these her firm Resolutions, and all her Denials to the Romish Princes, and to this Nuncio, yet *Rome* had Emissaries to try her, hoping thereby to propagate that Faith; amongst which Projects, this was one: *Pius Quartus* deputed another Nuncio into *England*, to wit, the Abbot of *Martmegues*, with Letters full of assurance of Love (as he pretended) but because of an Ancient Law, it is most expressly forbidden the Popes Nuncio's to come hither, before he had obtained leave, and to take an Oath before-hand, that when he should come hither, he should not work any thing by Subtilty, to the Prejudice of the King and Kingdom. This Abbot stayed at *Flanders*, and demanded leave to come hither, whereupon the Council of State Assembling, judged it not safe to admit him into the Realm. This Nuncio not being permitted to
come

come hither, he and the Bishop of Wittenburge, the French Nuncio, laboured with the French King, and with other Romish Princes, to write hither, that the Queen might send over Ambassadors to the Council of Trent, about matters of Religion; but at the Receipt of their Letters, the Answer'd,

We desire with all Our Heart an Queen Eliz.
Decumenick Council, but We shall not her Answer
send any Ambassadors from hence, as to the King
this Council is of the Pope, with in France, and
whom We have nothing to do, as the rest of the
We disown, and reject that Autho- Princes.
ry: Neither is that Council Law-
ful, it being the Emperor's Proper-
ty to Assign a Council, and not the
Popes, he having no more Authority
than another Bishop.

This Queen, as she would not tolerate Popery, neither would she Countenance any thing that would seem Popish-like, to contradict the Reformation Established in her Brother King Edward the Sixth's Reign. For Example sake, I shall instance one passage, being a Memorial of

Anno 1567.
 A Memoir of
 Sir Hen. Sid-
 ney's in Manu-
 script, of his
 fol. 194.

a Wise and Grave Statesman in those
 days, and had been several times Lord
 Deputy of Ireland, Sir Henry Sidney
 by Name; which Manuscript former-
 ly remained with Sir Robert Cotton,
 a Learned Antiquary.

Anno 1567.
 A Memoir of
 Sir Hen. Sid-
 ney's in Manu-
 script, of his
 fol. 194.

It is probable,
 that some Je-
 suit occasioned
 the Cuts or
 Sculptures,
 lately brought
 into our Com-
 mon Prayer,
 to make that
 Book infam-
 ous to Dis-
 senters.

On *New-years* day, being the Feast
 of our Saviour's Circumcision, Her
 Majesty came to *St. Paul's* to hear
 the Dean Preach, who thinking to
 please Her Majesty's fancy with a
 Novelty, by way of a *New-years*
 Gift, he having got a Service-book
 richly bound, in which were several
 Cuts or Pictures, placed before the
 Gospels and Epistles; also before the
 Feast days of the Church, repre-
 senting the Stories and Passages
 proper for those days, he caused
 this Book to be placed before Her
 Majesty on the Cushen, which when
 she saw it, she opened it, but shut
 it up after she had perused it, and
 was perceived to frown and to blush,
 several taking notice thereof. She
 call'd the Verger, and bid him bring
 the Old Book, wherein she was for-
 merly wont to read. After Sermon,
 whereas

whereas she was wont to get immediately on Horseback, or into her Chariot, she went straight to the Vestry, and spoke thus to the Dean :

Q. Mr. Dean, how came it to pass a new Service Book was placed on my Cabin?

D. May it please Your Majesty, I caused it to be placed there.

Q. Wherefore did you so?

D. To present Your Majesty with a New-years Gift.

Q. You could never present me with a new.

D. Why so, Madam?

Q. You know I have an Aversion to Idolatry, to Images, and Pictures of this kind.

D. Wherein is the Idolatry, may it please Your Majesty?

Q. In the Cats resembling Angels, Saints: Nay, grosser Absurdities, resembling the Blessed Trinity.

D. I meant no harm, nor did I think it would offend Your Majesty when I intended it for a New-years Gift.

Q. You

Q. You must needs be Ignorant then: Have you forgot Our Proclamation against Images, Pictures, and Romish Reliques, in the Churches? Was it not read in your Deanery?

D. It was read, but be Your Majesty assured, I meant no harm when I caused the Cuts to be Bound with the Service Book.

Q. You must needs be very ignorant to do this after our Prohibition of them.

D. It being my Ignorance, Your Majesty may the better pardon me.

Q. I am sorry for it, yet glad to hear it was your Ignorance rather than your Opinion.

D. Be Your Majesty assured it was my Ignorance.

Q. If so, Mr. Dean, God grant you his Spirit, and more Wisdom for the future.

D. Amen, I pray God.

Q. I pray, Mr. Dean, how came you by these Pictures? Who Engraved them?

D. I know not who Engraved them, I bought them.

Q. From whom bought you them?

D. From

D. From a German.

Q. It's well it was from a stranger, had it been any of Our Subjects, We should have Questioned the matter. Pray let no more of these mistakes, or of this kind, be committed within the Churches of Our Realm for the future.

D. There shall not.

All the Clergy in and about London, and the Wardens of each Parish (upon this contest) searched their Churches and Chappels, and caused all Paintings that seemed Romish affected, to be Washed out of the Walls, and placed several Texts of Scripture in lieu thereof.

The Emperor Maximilian the second, sent his Ambassador Adam Sincorit, to propose the Match again to Queen Elizabeth, upon very honourable conditions, between his second Brother Charles, proposing all things as formerly had been treated on; which Proposals caused a Faction at Court, between the Earl of Sussex, and the Earl of Leicester, who underhand opposed Sussex in this

Ann 1569.
Sir Henry Sidney's Memoire of a Match between Q. E. and the Emperors Brother, fol. 243.

this Match, and so hindred the same, saying, It was impossible for Romish Princes to keep their Contracts with any Prince or Nation of a contrary Religion; whilst those Princes owe a Papal Jurisdiction: But this breach between them, Her Majesty took up, and reconciled them; and declared, That unless she was certain of a firm Contract, to the Proposals, she would neither Marry, nor venture the hazard of ruining her Brother's Reformation in Religion.

Thus the Queen was cautious and wary, not to tolerate Popery, nor to encourage it in the least.

A Memoire
of the Lord
Cecil's, Anno
1567.

Behold how
~~Rome~~ breached
Separation,
when she
could not ob-
tain a Toler-
ation.

In these days (saith the Lord *Cecil*, an Eminent States-man) men began to speak against the Reformed Prayers, Established first by King *Edward* the Sixth and his Parliament, and since by Her Majesty and her Parliament; upon which account, divers Papists disguisedly spoke as bitterly against the Reformed Prayers of the Church, as those then called Puritans did. For in the year 1567, a Dominican Friar, named *Faithful*

Commis,

Commin, a Person generally reputed a Zealous Protestant, and much admired, and followed by the People, for his seeming Piety; and speaking against *Pius Quintus*, then Pope, was accused by *John*, Chaplain to the Archbishop of *Canterbury*, *Nicholas Draper*, and *Mary Dean*, who being sworn upon the holy Evangelists, before Her Majesty, and the Lords of the Council, deposed that the said *Faithful Commin* was no true Protestant, but a false Impostor, and a sower of Sedition, amongst Her Majesty's Loyal Subjects. Upon which, on Monday the 5th of April, the said *Faithful Commin* was brought before Her Majesty, and the Honourable Lords of the Privy Council, and there examined by His Grace *Matthew Parker*, Archbishop of *Canterbury*; all which Memoire of Examination, is already set down in *Foxes and Firebrands*, beginning pag. 13. which is here too long to be repeated.

C

Likewise

A Narrative
out of the Re-
gistry of Ro-
chester.

Likewise in the year following, one *Thomas Heth*, Brother to *Nicholas Heth*, Bishop of *Rocheſter*, in the Reign of King *Henry* the Eighth, came to the Dean of *Rocheſter's*, and pretending to be a poor Minister, made Application to him, to present him to the Bishop, in order to some Preferment: The Dean thought it fit, to hear the said *Thomas Heth* Preach in the Cathedral Church, before he would Intrest himself in his behalf to the Bishop. Accordingly, he appointed him to Preach upon the 21st of *November*, where he took his Text, *Acts* the 12th, verse the 5th. *Peter* therefore was kept in Prison, but Prayers were made without ceasing of the Church unto God for him. But so it happen'd, that while he was Preaching, casually, by pulling out his Handkerchief, a Letter dropt into the bottom of the Pulpit, directed to him by the Name of *Thomas Finne*, from one *Samuel Malt*, a Notorious *Engliſh* Jesuite, then at *Madrid* in *Spain*: The Letter being found by *Richard Fiſher*, then

Sexton

Sexton of the Cathedral, he carried it immediately to the Dean, who upon perusal, went presently with it unto the Reverend Father in God, *Edmond Gest*, then Bishop of that See, who upon reading of it, instantly caused the said *Heth* to be Apprehended; and the next day, being *Monday*, the 22d, brought him to Examination: Which Examination may be also read at large, in the Book of Foxes and Firebrands, from page 31. the Narrative being a Copy taken formerly out of the Registry of the Episcopal See of *Rocheſter*.

By these two Impostors, you may see how *Rome* began to set her Emisſaries at work, seeing she could not obtain a Toleration for her Religion, nor perswade our Gracious Queen *Elizabeth*, of Happy Memory, to own the Bishop of *Rome's* Jurisdiction, or to accept of his Proposals; how they would dissuade her Protestant Subjects from hearing the Liturgy of our Church of *England*, which they themselves hated, and

C 2

thereby

From Rome
came Separations and Divisions between Protestants.

King James I.
followed
Q. Elizabeth
by not Tolerating Popery.

thereby sought to make it more odious to the *English* Protestants, they termed our Service *English* Mass; by which means, all good Christians may plainly behold, from whom, and from whence, came all our Miseries, our Divisions, and our Separations, amongst Protestants, which the Lord of his mercy remove, and grant us a loving and brotherly Union, that thereby *Rome*, nor her Emissaries, may ever prevail against our Protestant Church and State.

Rome could not obtain a Toleration for her Religion, during Queen Elizabeth's Reign, but when her Successor, King James the First, came to the Crown, she begins again, according to her Custom, to seek for to obtain it, if possibly it might be done, by friendship or otherwise; but this King being of the same opinion, followed Queen Elizabeth's practice and way herein, before he came to inherit the Crown of *England*, as may appear by the Histories of *Scotland*. For example:

In the year 1596, in the case of *Huntley, Angus, and Arrol*, Popish Lords, who though they would have betrayed the Kingdom to the Spaniards, yet the King being willing afterwards to have them return, (though guilt had made them fugitives) and being returned, the King writ thus :

My Lord, I am sure you do consider and remember, how often I have incurred displeasure and hazard for your Cause; therefore, to be short, resolve you either to satisfie the Church, betwixt that day that is appointed, without any more delay: Or else if your Conscience be so little, as it cannot permit you, make for another Land betwixt this and that day, where you may use freely your Conscience. Your Wife and Bearn shall in that case enjoy your Living, but for your self, look never to be a Scottishman again. Deceive not your self, to think by lingring of time, your Wife, and your Allies, shall ever get you better conditions. And think

King James's
Letter to
Huntley.

not that I will suffer any professing
a contrary Religion, to dwell in this
Land; &c.

After this testimony, that he would
not tolerate Popery in Scotland, com-
ing to the Crown of England, he
declared to his Parliament, on the
9th of May, Anno 1603. after this
sort :

King James's
Speech against
Popery, to his
Parliament,
Anno 1603.

That the Popish point of Doctrine,
is that Arrogant and Ambitious Su-
premacy of their Head, the Pope,
whereby he not only claims to be Spi-
ritual Head of all Christians, but
also to have an Imperial Civil Pow-
er over all Kings and Emperors, De-
throning and Decrowning Princes with
his Foot, as pleaseth him; and Dis-
pensing and Disposing of all Kingdoms
and Empires at his Appetite. The
other point which they observe in contin-
ual practice, is, The Assassination and Mur-
ders of Kings, thinking it no Sin,
but rather a matter of Salvation, to
do all actions of Rebellion and Hostil-
ity against their natural Sovereign
Lord;

Lord ; if he be once accus'd, his Subjects are discharged of their Fidelity, and his Kingdom given at a prey, by that three Crowned Monarch, or rather Monster, their Head.

All what this Wise King here declared, was verified in the Popish Conspiracy, which God miraculously prevented, even by their Gun-powder Plot, within two years after, seeing they could not obtain Toleration for their Popery.

Nay, further (upon a false rumour) King James the First, his second Declaration against Popery, before his Judges and Nobility in the second year of his Reign, being spread abroad, That His Majesty intended to grant a Toleration to Papists for their Religion : Thus King thereupon, commanded all the Judges, with several of the Nobility, the Lord Chancellor, Lord Treasurer, &c. to assemble in the Star-Chamber, to receive their Opinions of this point. All which time, the Lords severally declared, That the King was discountenanc'd with the said false rumour, and had made but

the day before a protestation unto them, that he never intended it, and that he would spend the last drop of his blood, before he would do it; and had prayed, That before any of his Issue should maintain any other Religion, than what he truly professed and maintained, that God would take them out of the World. This Sir George Crook testifies, in his Book of Reports, Part the second, *Anno Secundo Jacobi Secundi Regis, in Banco Regis.*

Anno 1623.

A Match proposed between Prince Charles and the Infanta of Spain.

After this Declaration, about Twenty One years space, Prince Charles (afterwards called Charles the First, King of England, &c.) being Marriagable, when a Match with Spain was propounded to King James his Father, *Anno 1623*; the Spaniards desired an Article for Toleration of the Popish Religion.

See Primate
Hester's Memoirs.

King James, upon these Proposals, comes to the Arch-bishop of Canterbury, and related the Proposals, and to consider thereon, and so to give his opinion: Some few days after, the

the Arch-bishop writ his Sentiments to the King; in which Letter, he besought His Majesty after this manner:

First, I beseech Your Majesty to take into your Princely consideration, what your Act is, and what the consequence may be by your Acts; you labour to set up the most Damnable and Heretical Doctrine of the Church of Rome, the Whore of Babylon.

How hateful it will be to God, and grievous to the good Subjects, the Professors of the Gospel, that Your Majesty, who had often disputed, and had learnedly written against those, should now shew your self a Patron of those wicked Doctrines, which your Pen hath sold the World; and your Conscience tells your self, are Superstitious, Idolatrous, and Detestable.

Besides, this Toleration which you endeavour to set up, by your Proclamation, cannot be done without a Parliament, unless Your Majesty will let your Subjects see that you will take into your self ability to throw down the

A. B. of Cambridge's Letter to R. James.

the Laws of the Land at your pleasure, &c.

**A Petition by
the Parliament
touching Re-
cussants.**

Rumours and Discourses fly abroad upon this *Spanish* Proposal for a Match with the *Infanta* of Spain; some censuring this thing, others that thing. At last, not long after, King James being Petitioned unto by his Parliament, touching Recussants, returned this Answer, April 23d, Anno 1624.

**King James's
Answer.**

What our Religion is our Books declare, our profession and our behaviour do shew, and we hope in God we shall never live so be thought otherwise; sure we be, we shall never deserve it. And for our part, we wish it may be written in Marble, and remain to Posterity as a mark upon us, when we shall swerve from our Religion; for he who doth dissemble with God, is not to be trusted by Man. My Lords, we protest before God, our Heart hath bled, when we heard of the increase of Popery; and God is our Judge, it hath been so great a grief unto us,

that

that it hath been like thorns in our eyes, and prickles in our sides; so far have we been, and ever shall be, from turning any other way. My Lords and Gentlemen, you shall all be our Confessors; if we know any way better than other to hinder the growth of Popery, we would take it. And he cannot be an honest Man, who knowing as we do, and being persuaded as we be, would do otherwise.

Notwithstanding this Answer, the Roman Catholicks prevailed more every day than other, and had their friends at Court, as far as fair words, perswasions, bribes, and promises of places could prevail. King James his Son must travel into Spain, to make his Amours unto the Infanta. Several were against this Match, and would fain have the King to seek some Protestant Prince's Daughter for him, or rather to have some of the Protestants affinity at home for him; these proposals were judged base, either Spain or France, they

they were the most potent Princes, and could give most Money, besides their Aid in time of War, &c. But in plain, all these Projects were to strengthen the Interest of the Church of Rome, as will appear hereafter.

The young Prince coming to the Spanish Court, preparations were in readiness for his reception, and in few days, this following Letter was sent from Pope Gregory XV. unto the Prince of Wales.

The Popes
Letter to K.
Charles I. then
Prince of
Wales, and a
Sutor to the
Infanta of
Spain.

Most Noble Prince, Salvation and Light of the Divine Grace: Forasmuch as Great Britain, hath always been fruitful in Vertues, and in men of great Worth, having filled the one and the other World with the glory of her renown; she doth also very often draw the thoughts of the Holy Apostolical Chair, to the consideration of her praises. And indeed, the Church was bidden in her Infancy, when the King of Kings did choose her for his Inheritance, and so affectionately, that we believe the Roman Eagles have hard-

ly outpassed the Banner of the Cross, Besides, that many of her Kings instructed in the knowledge of the true Salvation, have preferred the Cross before the Royal Scepter, and the Discipline of Religion before Covetousness, leaving Examples of Piety to other Nations, and to the Ages yet to come: So that having merited the Principalities, and first places of blessedness in Heaven, they have obtained on Earth, the Triumphant Ornaments of true Holiness: And although now the State of the English Church is altered, We see, nevertheless, the Court of Great Britain, adorned and furnished with Moral Vertues, which might serve to support the Charity that We bear unto her, and be an Ornament to the Name of Christianity, if withal she could have for her defence and protection, the Orthodox and Catholick truth. Therefore, by how much the more the Glory of your most Noble Father, and the apprehension of Our Royal Inclination, delights Us, with so much more Zeal; We desire that the Gates of the Kingdom of Heaven might be opened unto you,

you, and that you might purchase to your self the love of the Universal Church. Moreover, it being certain that Gregory the Great, of most Blessed Memory, hath introduced to the English People, and taught their Kings the Law of the Gospel, and the respect of Apostolical Authority, We, as inferior to him in Holiness and Vertue, but equal in Name, and Degree of Dignity, it is very reasonable that We, following his blessed footsteps, should indeavour the Salvation of those Provinces, especially at this time, when your design. (most Noble Prince) elevates Us to the hope of an extraordinary advantage. Therefore, as you have directed your Journey to Spain, towards the Catholick King, with desire to Ally your self to the House of Austria; We do much commend your design, and indeed, do testifie openly in this present business, that you are he that takes the principal care of Our Prelacy, for seeing that you desire to take in Marriage the Daughter of Spain: From thence We may easily conjecture, that the ancient Seeds of Christian

Christian Piety, which have so happily flourished in the Hearts of the Kings of Great Britain, may (God prospering them) revive again in your Soul. And indeed, it is not to be believed that the same man should love such an Alliance, that hates the Catholick Religion, and should take delight to oppress the Holy Chair. To that purpose, We have commanded to make continually most humble Prayers to the Father of Lights, that he would be pleased to put you as a fair flower of Christendom, and the only hope of Great Britain, in possession of that most Noble Heritage, that your Ancestors have purchased for you, to defend the Authority of the Sovereign High Priest, and to fight against the Monsters of Heresie. Remember the days of Old; enquire of your Fathers, and they will tell you the way that leads to Heaven, and what way the Temporal Princes have taken to attain to the everlasting Kingdom. Behold the Gates of Heaven opened, the most Holy Kings of England, who came from England to Rome, accompanied with Angels, did come to Honour and
do

do Homage to the Lord of Lords, and to the Prince of the Apostles in the Apostolical Chair; their actions and their examples, being as so many voices of God, speaking and exhorting you to follow the course of the Lives of those to whose Empire you shall one day attain.

Is it possible, that you can suffer the the Hereticks should hold them for Impious, and condemn those that the Faith of the Church testifies to reign in the Heavens with Jesus Christ, and have Command and Authority over all Principalities and Empires of the Earth? Behold how they tender you the bond of this truly happy Inheritance, to conduct you safe and sound to the Court of the Catholick King, and who desire to bring you back again into the lap of the Roman Church; beseeching with unspeakable sighs and groans, the God of all Mercy for your Salvation, and do stretch out to you the Arms of the Apostolical Charity, to embrace you with all Christian affection, you, that are her desired Son, in shewing you the happy hope of the Kingdom of Heaven.

And

And indeed, you cannot give a greater consolation to all the people of Christian Estates, than to put the Prince of the Apostles in possession of your most Noble Island, whose Authority hath been held so long in the Kingdom of Britain, for the defence of Kingdoms, and for a Divine Oracle, which will easily arrive, and that without difficulty, if you open your heart to the Lord that knocks; upon which depends all the happiness of that Kingdom.

It is of Our great Charity that We cherish the praises of the Royal Name; and that which makes Us desire that you and your Royal Father, might be filled with the Names of Deliverers and Restorers, of the Ancient and Paternal Religion of Great Britain, which We hope for, trusting in the goodness of God, in whose hands are the Hearts of Kings, and who causeth the People of the Earth to receive healing; to whom We will always labour with all Our power; render you gracious and favourable. In the interim, take notice by these Letters of the care of Our Charity, which is none other than

to procure your happiness; and it will never grieve Us to have written them, if the reading of them, stir but the least spark of the Catholick Faith, in the heart of so great a Prince, whom We wish to be filled with long continuance of Joy, and flourishing in the Glory of all Vertues.

Given at Rome, in the Palace of St. Peter, the 20th of April, 1623. in the third year of Our Popedom.

This Letter being writ from the fore-named Pope Gregory XV. was delivered unto the Prince of Wales, by the Spanish Nuncio, who was then accompanied with the Italian Lords, that were then attending the Spanish Court.

Prince Charles having received this Letter, made this following answer, which was after Published.

K. G. the First,
then Prince of
Wales, his
Answer to the
Popes Letter.

Most Holy Father, I received the
dispatch from your Holiness with great
content,

content, and with that respect which
 the Piety and Care wherewith your Ho-
 liness writes, doth require. It was an
 unspeakable pleasure to me, to read the
 generous Exploits of the Kings my Pre-
 decessors, in whose memory, Posterity
 hath not given those Praises and Elo-
 gies of Honour, as were due to them.
 I do believe that your Holiness hath
 set their Examples before my eyes, (to
 the end that I might imitate them in
 all my actions; for in truth, they have
 often exposed their Estates and Lives
 for the Exaltation of the Holy Chair;)
 and the Courage with which they have
 assaulted the Enemies of the Cross of
 Jesus Christ, hath not been less than
 the care and thought which I have, to
 the end, that the peace and intelligence
 which hath hitherto been wanting in
 Christendom, might be bound with a
 true and strong Concord: For as the
 common Enemies of Peace, watch
 always to put hatred and dissention
 amongst Christian Princes, so I believe
 that the Glory of God requires that We
 should endeavour to unite them. And
 I do not esteem it a greater honour to

be descended from so great Princes, than
 to imitate them in the Zeal of their
 Piety; in which it helps me very much
 to have known the mind and will of Our
 thrice honoured Lord and Father, and
 the holy intentions of His Catholick
 Majesty, to give a happy concurrence to
 so laudable a design. For it grieves
 him extreamly, to see the great Evils
 that grow from the division of Christian
 Princes; which the wisdom of your Ho-
 liness foresaw, when it judged the Mar-
 riage, which you pleased to design, be-
 tween the Infanta of Spain and my
 Self, to be necessary to procure so great
 a good; for 'tis very certain, that I
 shall never be so extreamly affectionate
 to any thing in the World, as to ende-
 avour alliance with a Prince that hath
 the same apprehension of the true Reli-
 gion with my self: Therefore, I intreat
 your Holiness to believe, that I have
 been always very far from encouraging
 Novelties, or to be a Partisan of any
 Faction against the Catholick Apostolick
 Roman Religion. But on the contrary,
 I have sought all occasions to take
 away the suspicion that might rest upon
 me,

me, and that I will employ myself, for
the time to come, to have but one Reli-
gion, and one Faith, Yetting that We
all believe in one Jesus Christ; being
resolved in my self, to spare nothing
that I have in the World, and to suffer
all manner of discommodities, even to
the hazarding of my Estate and Life,
for a thing so pleasing unto God. It
rests only, that I thank your Holiness for
the permission you have been pleased to
afford me, and I pray God to give you
a blessed Health and his Glory, after
so much pains which your Holiness takes
in his Church,

Signed,

C. Srempf.

These Letters enjoyed all the
hearts of the Romanists of Italy,
Spain, and France, and were so praised,
that most Princes got Copies of them,
they both being recorded by *Mathieu
de Cheseu*, Chronographer to the

French King, who afterwards put forth an *History of England, Scotland, and Ireland*; and Printed at *Paris*, *On Privilegia*. These Letters and Articles, of the proposed Match, between *England and Spain*, laid the Foundation of all the favours that have been ever since shewed unto *Roman Catholics, Popish Bishops, Priests, Friars, and Jesuits*, and do discover, how from this present year of our Lord 1621. the hearts of men were alienated from their Reformed Ancestors; Toleration being never admitted to *Romanists*, for Religion, until then. Also these Letters were Printed in *Italian, Dutch, French, and Spanish Languages*, and so translated in *English*, and publickly Printed Anno 1643. in *England*.

Popery not
Tolerated in
England since
the Reforma-
tion till now.

To testify more fully the verity of these Letters, and that they passed between the Pope and the then Prince of *Wales*, let us go no farther than to *Mr. James Howell*, who became an Attendant upon him, when he became King *Charles the First*, King of *England*, &c. and was well known

to be no friend to Parliaments, but was kept in Custody. This said *James Howell*, signifieth the same in his Vocal Forest, dedicated to that King, the Queen, and to Prince Charles, who became Charles the Second; the Book was Printed at London, Anno 1640. page 128. where he names the Pope by the Name of Holy Sir, and his Name Charles, by the Name of *Rocalina*; so in divers of the other pages, which plainly testifies who both wrote the Letter, and who answered the same.

But let us return to the matters touching this *Spanish Match*: It is very observable how King James the First, to make the better way for this Match with *Spain*, and likewise to express his favour and affection to those of the *Romish Religion*, sent this ensuing Letter to the Lord Keeper *Williams*, for the releasing of Imprisoned Recusants throughout *England*.

Papists relea-
sed out of Pri-
son.

Trusty and Well-beloved, We
Greet you well : Whereas We
have given you a former Warrant
and Direction, for the making
several Writs, for the enlarge-
ment of such Recusants as are in
Prison at this time, either for
matters of Recusancy in general,
or for denying the taking the
Oath of Supremacy, according
to the Statue, by removing them
from the general Gaols of this
Kingdom, to be Bailed before the
Justice of Our Bench; finding
by experience, that this course
will be very troublesome to the
poorer sort of Recusants, and very
chargeable unto Us, who out of
Our Princely Clemency, and by
the Mediation of Foreign Princes,
were desired to bear out the same.
We will and require you, to make
and

and issue forth two other Writts,
 in nature and substance answer-
 able with the former, to be di-
 rected to Our Justices of Assizes,
 enabling and requiring them,
 and every of them, to enlarge
 such Recusants as they shall find
 in their several Gaols, upon such
 Sureties and Recognizance, and
 other Conditions, as they were
 enlarged by the Judges of Our
 Bench: And this shall be your
 Warrant so to do.

Dated at Westminster,

July the 25th, 1622.

Hereupon, this Lord Keeper (tho'
 a Bishop) not only Issued out these
 Writts, but likewise writ this Letter to
 the Judges:

After

After my hearty commendations to you, His Majesty having resolved (out of deep reasons of State, and in expectation of the Correspondence from Foreign Princes, to Possessors of our Religion) to grant some Grace and Commodity to the Imprisoned Papists of this Kingdom, hath commanded me to pass some Writs under the Broad Seal for that purpose requiring the Judges of every Circuit, to enlarge the said Prisoners, according to the Tenor and Effect of the same.

I am to give you to understand (for His Majesty) how His Majesty's Royal Pleasure is, that upon receipt of these Writs, you shall make no niceness nor difficulty, to extend this his Princely favour, to all such Papists

You shall find Prisoners in the
 Goal of your Circuits, for any
 Church Recusancy whatsoever, re-
 fusing the Oath of Supremacy,
 or dispersing Popish Books, or
 hearing saying of Mass; or any
 other Point of Recusancy, which
 doth touch or concern Religion
 only, and not matters of State,
 which shall appear unto you to
 be totally Civil and Political;
 And so I bid you heartily fare-
 well.

Windsor-College,
 August 2. 1622.

Your loving Friend

John Lincolne.

By Vertue of these Writs and Let-
 ters, all the Priests, Friars and Jesuits,
 were every where throughout the
 Realm,

Realms released; and thereupon, they grew Audacious and so Insolent, that they Celebrated Mass openly in diverse parts of the Kingdom.

It was very remarkable, how the Papists on the Fifth of November 1611. assembling at the *Black-Friars* in *London*, and there met in great numbers, where *Drury* a Jesuit Preached; at which time, the weight of the People caused the floor of the Room to fall, and thereby, not only pressed several of them to death, but dashed out *Drury's* Brains, who Preached unto them, in hopes of the Match with *Spain*, and of Publick Toleration of their Religion to be granted unto them. This accident was the more taken notice of that day being the Gun-Powder Plot day.

In the year following, Anno 1612, Count *Gundemore* (Ambassador to the King of *Spain*) went from hence with Propositions of Marriage, between Prince *Charles* (afterwards *Charles the First*) and the Infanta *Mary*, second Sister to the then King of *Spain*: But Archbishop *Abbot*, and several other

the Protestants, as Dr. *Hackwell*, were
averse unto these Proposals, knowing
thereby a Toleration for Popery would
succeed.

Norwithstanding all these and ^{Dr. Hackwell} other
contrary advices, this Match ^{and others,}
went on so far, that the general Ar- ^{writ against}
ticles of the Match, with the Popes ^{this Popish}
Alterations, were solemnly Sealed ^{Match, which}
and Sworn to by the Prince in *Spain*, ^{divers Bishops}
and also by King *James*, in the Chap- ^{approved of as}
pel of *White-Hall*, July 20. 1624. ^{Lawful.}
the Solemnity whereof you may read
at large in the *French Mercury*, to-
gether with the Articles; at the
taking of this Oath in the Chappel,
there arose these two difficulties:
The first about this Title of the Pope,
Most Holy, which King *James* re-
fused to give to the Pope, in the
Oath which he ought to pronounce
in the Chappel; alledging the Re-
pugnancy thereof to his Religion,
and that this would be a reproach,
and by consequence prejudicial to
him for the future. But the *Spanish*
Embassadours refused to pass it over,
if his Majesty would not consent to
give

give him the aforesaid Title; to which in the end he consented. The second difficulty was, that some reported to the Embassadors, that they should have such Prayers in the Kings Chappel, when they came to see the Articles Sealed and Sworn to by the King, such Singing of Psalms as were used in the Protestant Church and Kings Chappel; at which Prayers they could not be present, since they came thither to no other end but to assure, maintain, and warrant the Catholick Apostolical *Roman* Church. Whereupon the King commanded that nothing should be there Sung, but what was Sung when the Constable of *Castile* took his Oath there, to Swear the Peace between the two Crowns, which was an Hymn of Joy, in praise of Peace. And to out all scruple, the King caused the Register of his Chappel to carry the Hymn to the Ambassadors to peruse, and so all difficulties were removed: The King yielding to the Popish Ambassadors to gratifie the Pope in his Anti-Christian Titles

But,

But, they not yielding one hairs breadth to him, in honour or approbation of our Prayers, Psalms or Religion, which must give place to their Catholick pleasures.

The Articles Solemnly Sworn in the Forenoon, the King made an Extraordinary Feast to the Embassadors; which ended, the King and they went to the Council-Chamber, where all the Lords of the Council Sealed and Subscribed the General Articles of the Marriage. Which done, the Embassadors came to the King, who took this Solemn Oath, and Swore these private Articles to them, in favour of Papists and Advancement of the *Romish* Religion: (Enough to amaze all Protestant Readers) which I have Faithfully Translated out of the *Latin* Copy, Printed in the *French* Mercury.

James, by the Grace of God, King of
Great Britain, &c. King, Defender of
the Faith, &c. to all whom these pre-
sent writing shall come, Greeting. In-
asmuch as among many other things,
which are contained within the treaty
of

King James I.
his solemn
Oath to the
Spanish Arti-
cles.

of Marriage, between Our most dear Son Charles Prince of Wales, and the most Renowned Lady Dona Maria, Sister of the most Renowned Prince, and Our Well-beloved Brother Philip the Fourth, King of Spain. It is agreed, that We by our Oath shall Approve and Ratifie the Articles under expressed in a word.

First, That Particular Laws made against Roman Catholicks, under which other Vassals of Our Realms are not comprehended, and to whose observance all generally are not obliged, and likewise general Laws, under which all are equally comprised, so as they are such which are repugnant to the Romish Religion, shall not at any time hereafter, by any means whatsoever, or case directly or indirectly, be commanded to be put in execution against the said Romish Catholicks: And We will cause that Our Council shall take the same Oath, as far as it pertains to them, and belongs to the Execution, which by the hands of them, or their Ministers, is to be Exercised.

Secondly,

Secondly, That no other Laws shall hereafter be made anew against the said Romish Catholicks, but that there shall be a perpetual Toleration of the Romish ^{Nota.} Catholick Religion within private Houses, throughout all Our Realms, where will have to be understood, as well of Our Kingdoms of Scotland and Ireland, as in England; which shall be granted to them, in manner and form, as is Capitulated, Decreed, and Granted in the Articles of the Treaty concerning the Marriage.

Thirdly, That neither by Us, nor by any other interposed Persons whatsoever, directly or indirectly, privately or pub- ^{Nota.} lickly, will treat (or attempt) any thing with the most Renowned Lady Infanta Donna Maria, which shall be repugnant to the Catholick Romish Religion. Neither will We, by any means, perswade her, that she should ever renounce, or relinquish, the same in substance or form; or that she should do any thing repugnant, or contrary, to those things which are contained in the Treaty of Matrimony.

E

Fourthly,

Nota bene.

Fourthly, That We will interpose Our Authority, and do as much as in Us shall lye, that the Parliament shall approve, confirm and ratifie, all and singular Articles, in favour of the Romish Religion, capitulated between the most Renowned Kings, by reason of this Marriage; and that the said Parliament shall revoke and abrogate the particular Laws made against the Romish Catholicks; to whose observation also, the rest of Our Subjects and Vassals are not obliged; also the general Laws, under which all are equally comprehended, to wit, As to the Romish Catholicks, if so be they be such, as are aforesaid, which are repugnant to the Romish Catholick Religion: And thence hereafter, We will not consent that the said Parliament, should ever at any time make or write any other new Laws against Romish Catholicks.

We accounting all and singular the preceding Articles, ratified and acceptable, out of Our certain knowledge, as far as they concern Us, Our Heirs or Successors, approve, ratifie, applaud, and promise bona fide, and in the Word of a King, by these presents, inviolably, firm

well and faithfully to keep, observe,
and fulfil the same; and to cause them to
be kept, observed, and fulfilled, without
any exception or contradiction, and do
confirm the same by Our Oath, upon the
Holy Evangelists, notwithstanding any
Opinions, Sentences, or Laws whatso-
ever to the contrary. In the presence of
the most Illustrious Lords; Don John de
Mendoza, Marques of Inojosa, and Don
Charles Coloma, Extraordinary Am-
bassadors of the Catholick King; of
George Calvert, Knight, one of Our
chief Secretaries; Edward Conway,
another of Our chief Secretaries;
Francis Cottington, Baronet, of the
Privy Council, to Our Son the Prince;
Francis de Corondelet, Apostolical
(or the Popes) Prothonotary, and Arch-
bishop of Cambray.

Dated at Our Palace at Westmin-
ster, the 20th day of July, Anno
Domini, 1623. in the English
Stile.

Jacobus Rex.

A compared and true Copy.
 of *George Calvert*, then chief Secretary
 who turned soon after, and dyed a pro-
 fessed Papist.

The Vocal
 Forest, *Mer-
 cure Francois*,
 Tom. 9. Anno
 1624. p. 30:
 &c.

*Mercur Fran-
 cois a Paris a-
 vec Privilege
 Anno 1625. f.
 480. Tom. 10.
 and mention-
 ed.*

Tom. 11 p. 353.
 &c. where the
 whole Solem-
 nity of this
 Marriage is
 described.

This *Spanish* Match, after it had
 been in a manner fully concluded on
 all hands, unexpectedly breaking off
 in a moment, to the exceeding dejection
 on of the Papists throughout all *Eng-
 land*; the Kings Marriage with the
 Lady *Mary of France* (of the same Ro-
 mish Religion with the *Spanish* *Amir*)
 was soon after concluded; and the
 (as is more than probable by the
 Queens Bishops, Priests, Capuchins
 with other such *Roman* Locusts, who
 accompanied Her Majesty hither, the
 Entertainment of a Popes Nuncio from
 Rome, and an Agent at Rome; and the
 subsequent Favours & Protections, which
 the Papists and Priests in *England*, have
 ever since obtained from the King, by
 her most prevalent Mediation, as is
 manifest by the premised Letters, *Warr-
 ants*,) upon the self same Articles, in
 favour of the Papists, as were assented

to in the *Spanish Nuptial Treaty*: But that which puts it out of question, are the general and private Articles of agreement) long since published in some *French Mercuries*, Printed at *Paris* with Royal Priviledge, and passing from hand to hand, in private *English Manuscripts*, among the most intelligent men. Some of which Articles I shall here annex, as I find them in *English Manuscripts*, agreeing with the *French Original*.

First, *That the above-named the Lords Ambassadors, having promised, and do promise, for, and on the behalf of His Majesty of Great Britain, now reigning, that he shall take to Marriage, for his dear Consort and Wife, the Lady Henretta Maria, Daughter of France, and Sister to his aforesaid most Excellent Majesty, in Person, or otherwise by Proxy, so soon as conveniently the same may be done; and that also the aforesaid Lady, at the good pleasure and consent of his aforesaid Christian Majesty, and of the Queen her Mother, after his aforesaid Majesty hath obtain-*

* 11. Falloit
Envoyer à
Rome Mercure
Francois. p. 479.

ed * a Dispensation from the Pope, due
promise to take for her dear Consort, and
Husband, Charles the First, King of
Great Britain; and according to the
aforesaid reciprocal promise, he shall be
 affianced and contracted after the man-
ner accustomed, in the Catholick and Ro-
mish Church.

Seventhly, It is agreed upon, that
the said Lady, and all her followers
as also the Children, which shall be born
to her Officers, shall have free exercise
of the Catholick Apostolical, and Roman
Religion; and to that end, the aforesaid
said Lady shall have a Chappel in one
of the Kings Palaces, or Houses, or in
any other place of His Majesty of Great
Britain, where he shall chance to come
and continue; and that the aforesaid
Chappel shall be adorned and decked
as it is fitting; and that the keeping thereof
shall be committed to whom it shall
please the said Lady to appoint; in
which, the Preaching of Gods Word
and the Administration of the Sacra-
ments, the Mass, and all other Offices
shall be freely and solemnly done, accord-

ing to the use of the Romish Church; yea,
all Indulgences, and Jubilees, which the
said Lady shall obtain or get from the
Pope, may be done and executed there.
There shall be also one Church-yard in
the City of London, given and appoint-
ed to Inter and Bury such of her
Ladiships followers, as shall chance to
depart this Life, according to the man-
ner and form of the Church of Rome;
and that shall be modestly done. The
which Church-yard shall be in such sort
Inclosed, or Walled about, that no Per-
son shall come therein to profane the
same.

Eighthly, It is also agreed upon,
that the said Lady shall have a Bishop
for her great Almoner, who shall have
all Jurisdiction and necessary Authority,
for all matters of Causes concerning Re-
ligion, and who shall proceed against
the Ecclesiastical Persons, which shall be
under his charge, according to the Canons
constituted and appointed.

Ninthly, And if it shall at any time
happen, that any Secular Court shall

take any of the aforesaid Priests into their Power, by reason of any crime or offence against the State by him committed, or done, and do find him to be guilty thereof, yet shall the said Court send him back to the said Bishop, with the Informations which they find by him, because the said Priest is Priviledged from their Power; and the said Bishop, when he shall understand and know so much, shall degrade the said Priest, and afterwards send him back unto the aforesaid Secular Court, to do Justice upon him. And for all kind of other faults, the aforesaid Priests shall be sent to the Bishop, to the end that he may proceed against them, according to the Canons in that case provided; and in the absence or sickness of the said Bishop, the Priest which is by him appointed to be his great Vicar, shall have the same Power and Authority.

Naa.

Tenthly, It is likewise agreed upon, that the said Lady shall have twenty eight Priests, or Ecclesiastical Persons, in her House, comprehending therein the Almoner and Chaplains, to serve
and

and keep the aforesaid Chappel according as they are appointed; and if any of them be a Regular or Canonical Person, living under more prescript Rules than the rest, yet he may hold and keep his Habit.

* Also the King of Great Britain, by Oath bound not to endeavour, by any means at all, to have his said Queen to renounce the Catholick Apostolick and Romish Religion, nor compel her to do any thing whatsoever, that is contrary to the same Religion.

*The French Copy in King James's life time, runs thus: Le Roy & le Prince, s'obligent par serment, de ne tascher par quel que voy que ce puisse estre, faire Renoncer Madame a' la Religion Catholique, Apostolique, & Romaine, ny la porter a' aucune chose, qui y soit contraire.

Eleventhly, The said Queens House shall be maintained with so much Dignity, and with so great a number of Officers, as ever any had that was Queen of England; all the Household Servants which the said Lady shall carry into England, shall be Priests, Catholicks, and French by Birth, and chosen and appointed by His most Christian Majesty; and if it happen that any of them dye, or that the aforesaid Lady shall be willing to change her said Servants, then she will take in their Steads

steads other Papists Catholicks, French or English, always provided that His Majesty of Great Britain consent thereunto.

* Note how the Children are to be trained in Religion. *

*Sixteenthly, The Children which shall by reason of the said Inter-marriage, be born and live, * shall be Nurs'd and brought up near unto the said Lady and Queen, from the time of their birth, until they come to the age of fourteen years.*

We have little hopes then of her Conversion to our Religion.

These Articles with others, (agreeing with the *Spanish and French Printed Copies*) were Subscribed and Signed by the Earls of *Carlisle and Holland*, Ambassadors and Commissioners for King *Charles*; and by other *French Commissioners*; and afterwards Signed and Sworn to by King *James*, the *French King*, and Prince *Charles*, the Tenth of *November, 1624.* and after King *James's Death*, new Signed and Subscribed by these Ambassadors, and sworn unto by these Kings, *Thursday the 8th of May, 1625.*

Besides

Besides these general Articles, there were (as the *French Mercury* informs us) these three particular ones, being the same with the Contract with *Spain*.

*Mercurie Fran-
cois, Tom. 10.
pag. 487. An-
no 1625.*

The first Article was touching the Catholicks, as well Ecclesiasticks as Seculars, Prisoners who were to be released.

The second to this effect, That the *English* Catholicks shall be no more searched after, or troubled for Religion.

The third of this nature, That the Goods seized upon the Catholicks, as well Ecclesiasticks as Seculars, shall be restored.

Upon these Articles of Agreement, between King *Charles* the First, and Queen *Mary* of *France*, several Romish Evils ensued.

First, Great multitudes of most dangerous, seducing, Seminary Priests, Jesuits,

Jesuits, Monks, of all sorts, especially Benedictines; Nuns and Jesuitesses, came flocking over into *England*, with divers Popish Physicians, Apothecaries and Chirurgeons, who were all imployed at Court; and with the Nobility, few or none of these Functions, who were Protestants, were imployed or made use of.

* Advice to a Parliament not to suffer the *English* Nobility or Commonalty, to send their Children beyond Sea for Education.

* Secondly, Many new Colledges, Monasteries and Seminaries, were erected in *France*, *Spain*, and in *Italy*, for to Educate *English*, *Irish*, and *Scotish* Priests, Monks, Jesuits, and Nuns; all which were to come over hither, as fast as they were Educated, for to propagate the Romish Religion, as may appear by the *French Mercury*, *Tomes* 8, 9, 10.

Thirdly, There were many private Societies and Monasteries of Jesuits, Monks, and Nuns, secretly erected, and maintained in *England*, and several more openly maintained in *Ireland*, as appeared by the Remonstrance and Petitions of grievances touch-

teaching Religion, presented to King Charles the First, by the Lords and Commons in Parliament, Anno 3.

Caroli Primi.

Fourthly, There was a new Popish Hierarchy, erected Bishops, Archdeacons, &c. created by the Pope, both in *England*, and in *Ireland*, to exercise Romish Episcopacy and Jurisdiction therein; besides the then Queens Bishop, mention'd in the Articles, as is evident by *Nicholas Le Maistre*, his *Instauratio Antiqui Episcoporum Principatus*, and by other books.

Fifthly, All Laws and Proceedings against Romish Clergy were Suspend- ed, by general and special Letters, Warrants of Grace, and Protecti- ons.

Sixthly, There was a special So- ciety erected, not only in *Rome*, but also here in *England*, Intituled, *The Congregation of Propagating the Faith*; consisting of four Orders, of most desperate

desperate active *English*, and *Scottish* Jesuits, residing in *London*; of which Society, the Pope himself was the Head, and Cardinal *Barbarino* his chief Substitute, purposely to set up Popery, and demolish Protestantism by degrees, by Factions, Plots, Conspiracies, &c. as may be seen in *Rome's* Master-piece, in the Book intitled, *The English Pope*, and in the Pope's Brief.

Seventhly, All Informers against Priests, Friars, Jesuits, and Popish Conspirators, were discountenanced, menaced, and several of them imprisoned, by the then Secretary *Windebank*, who was Licensed to go to Church by the Pope, yet an Arch-Jesuit of that Lay-Order, who released sundry Priests and Jesuits, as may be seen yet by Record, and attested by Mr. *Horward*, and others, in the Commons House of Parliament, as may be seen in the Journal book of that House, on the 11th. 12th. and 20th. of *November*, Anno 1640. and in Mr. *Glimes* Report, entred therein the first of *December*, 1640. *Eighthly*,

Eighthly, In pursuance of this Popish design, the great Favourites of *Charles the First*, and those of high Authority under him, were either actually Papists, or well inclined to Popery, and altogether swayed by Romish Councils. Witness the first grand Favourite of those days, the D. of *B.* who laid the foundation of the aforesaid *Spanish*, and *French* Match with the Crown of *England*; he was a chief Actor in both, and was swayed by his Jesuited Mother and Dutchess, both professed Papists, and the Cabinet Council of Jesuits, through whose Treachery *Rochell* was lost.

Ninthly, To usher in Popery by degrees, it was come to that pass, (if men will but recollect) that none must be preferred to Spiritual Livings, about the years 1638, 1639, and 1640, but those who must first subscribe, that the Church of *Rome* was a true Church; and that it was lawful to bow to Altars; and that Ministers Power to remit sins, were not merely declarative.

Note how *Rome* contrives to have her Church thought to be a true one.

Tenthly,

Tenthly, He who reads Mr. *W. Prince* Popish Royal Favourite, may behold what Men of Honour, and of Note, furthered this Popish Interest; and how the Mother of Queen *Mary Charles* the First's Queen, was sent for into *England*, to contribute her assistance: No wonder then for Popery to remain ever since, and to be so predominant, and of force, seeing it was thus supported by so many powerful active Agents.

Eleventhly, By Vertue of these *Spanish* and *French* Articles of Marriage, and Oaths, all the Parliaments during King *Charles* the First's Reign, till the Parliament, generally called *The long Parliament*, urging the Execution of Old Laws against Recusants, Priests, Jesuits; and endeavouring to make new and strict Acts against them, have (contrary to the practice of all former Ages) been broken up and Dissolved in discontent: And to cross their Execution of Priests and Jesuits, in a pleasing covert way, divers Proclamations have

have been Published both before the Long Parliament, and since the coming in of the late King *Charles* the Second, against the fitting of every Parliament, to banish them the Realm by a set day; after which, if they departed not, they should be Executed. Which caused many of our Predecessors, and former Parliament-men to rest satisfied, they conceiving that this was done, out of Rigour and Justice, against Papists, and thereby they proceeded no further; which, in truth, were but meer Policies, to free the Imprisoned Priests and Jesuits out of Prison, underpretence of sending them beyond Sea, and to stay all proceedings against them, during the session of Parliament, by allowing them so many Weeks respite to depart this Realm; before which, the Parliament commonly were Dissolved. By which Romish Policy, Popery encreased, Jesuits were Indulged, and never since could be rooted out; nor will not be, I fear, until *Gustavus Adolphus*, the *Swedish* Kings Act, be here of force, which is, To

The only way
to free Eng-
land of Ro-
mish Clergy.

Geld their Priests, Friars, and Jesuits; for they term themselves Martyrs, if hanged, but once being Gelded (tho they live to repent) they are utterly degraded of their Priesthood or Function.

Lastly, By these Articles of Marriage, you may see how Popery increased, from the first of King Charles the Firsts Reign, until the sixteenth year of that Kings Reign, by the account that was brought unto the Long Parliament, of those Recusants which were Convicted only in the Southern part of England, (besides Wales, and the Northern Countries, where they most abounded) many of them being Persons of great Estates; all which will appear by this Certificate of Mr. John Pulford; especially employed in their Prosecution by Charles the First.

Convictions

*Convictions of Recusants, from
primo Caroli, in the Twenty
Nine English Counties with-
in the Southern Division.*

Anno Car. about

I N Bedford, until	14	90
Berks	14	360
Bucks	14	310
Cambridge	13	40
Cornwall	13	160
Devon	13	200
Durset	14	210
Essex	12	190
Gloucester	12	80
Hartford	4	20
Huntington	14	50
Hampshire	14	960
Hereford	15	760
Kent	13	290
Leicester	16	420
Middlesex	16	1060
Monmouth	14	1400
Norfolk	14	490
Northampton	9	230
Oxford	14	440
Salop.	12	560

F 2

Somerset

Somerset	14	330
Suffex	12	950
Suffolk	13	460
Surry	12	160
Wiltshire	14	160
Warwick	12	1000
Worcester	13	540
Rutland	9	

In all, Eleven thousand Nine hundred and seventy.

A good Note to compare, how Popery have since increased under a Papal Jurisdiction, since the restoring of *Charles the Second*, to these days.

All which Recusants were released by *Windebankes* means. — Now in case 1170 Recusants were Convicted, and afterwards Released, only in the Southern Parts, what number must there be in the Northern and Welsh Counties, where there were three for one in the Southern Counties? All of whom gave great help, aid, and assistance, to the late Wars here in *England*, between King and Parliament; judge then how they be increased since, by the late Encouragements and Toleration.

The Papists of *Ireland* Project to bring in Popery into that Kingdom.

The Popish Recusants of *Ireland*, (by the Marriage of *Charles the First*, with *Queen Mary of France*) were so elevated,

elevated, and puffed up with pride and hopes to expulse the Protestant Religion out of that Realm, that they corresponded with Lewis XIII. a little after that Charles the First had come to the Crown; for in the beginning of August, 1626. there was a Rumour of the said Lewis's preparations for the Invading of that Realm. The noise of which preparations, caused the Lord *Henry Faulkland*, then Lord Deputy of that Nation, to advise with the Privy Council there, what course to take to oppose these French Intentions. (as may more appear in the Records of the *Irish Council Books*) The Council agreed to set forth a Proclamation, for the chief of that Kingdom to meet at *Dublin*, who accordingly met, and after a day was appointed for them all to meet at *St. Patricks Church in Dublin*, and there was demanded a general Contribution, for to raise Forces, to oppose the *French King*.

The Papists of *Ireland* stood on high terms, and would not contribute towards the safety and preservation

*see y^e some of the
Pt 2. 968. and
indeed w^t is
here said, from
Pt 7 to 91. is no
thing but a Re-
petition out
of Pt 2.*

*The Irish Pa-
pists would
not assist the
King but up-
on terms.*

vation of the Realm, unless the Lord Deputy and Council would grant them a Toleration for the Romish Religion, and to have leave and liberty to build themselves Churches, and pretended Religious Houses, as many as they pleased, and where-ever they listed, within all the Cities and Corporate Towns of that Realm.

These Popish proposals put off all proceedings for the present, so that this Assembly was dismissed, being about *Michaelmas-Term*, Anno 1626. and another day appointed, until they had informed King *Charles* the First with the proposals; yet in the interim, *James Usher*, Archbishop of *Armagh*, Assembled all the Protestant Bishops and Clergy together, who unanimously opposed these Popish demands, by this their protestations as follows :

Note, the Protestant Clergy of the Church of *Ireland*, their protestations against these Popish terms. See *Foxes and Firebrands*, the second part, p. 67, 68, 69. and the Records of the Privy Council of *Ireland*.

The Religion of the Papists is Superstitious and Idolatrous, their Faith and Doctrine Enormous and Heretical; their Church, in respect of both, Apostatical. To give them therefore a Toleration, or to com-
sent

sent that they may freely Exercise their Religion, and profess their Faith and Doctrine, is a grievous sin, and that in two respects.

For first, It is to make our selves necessary, not only to their Superstitions, Idolatries, Heresies; and in a word, to all the abominations of Popery; but also (which is a consequent of the former) to the Perdition of the seduced People, which perish in the Deluge of the Catholick Apostacy.

For the second, To grant them Toleration, in respect of any Money to be given, or Contribution to be made by them, is to set Religion to Sale, and with it the Souls of People, whom Christ our Saviour hath redeemed with his most precious Blood. And as it is a great sin, so also a matter of most dangerous consequence; the Consideration whereof, we commend to the Wise and Judicious, beseeching the Great God of Truth, to make them who are in Authority, Zealous of Gods Glory, and of the advancement of true Religion.

*Zealous, Resolute and Courageous, a-
gainst all Popery and Idolatry. Amen*

Signed.

Ja. Armachanus.

Anto. Midenfis.

Ro. Dunensis & Cononensis.

Rich. Cork Cloyon & Roscensis.

Tho. Killmorensis & Ardabensis.

Mich. Watersfordensis & Lismorensis.

Mal. Cassilensis.

Tho. Fernensis & Laughlanensis.

George Dexensis.

Andr. Aladensis.

Theo. Dromorensis.

Fra. Limerickensis.

This being conferred and agreed upon,
the 26th of November, Anno 1626.

Upon the 23^d. of April following,
Doctor George Downham, then Bishop
of Derry, (the next Assembly being
then to meet) in the midst of his
Sermon in Christ-Church, took occasi-
on

on to speak something to this purpose, saying, That many amongst us for gain and outward respects, were ready to consent to atoleration of a false Religion; which if they did, they were guilty of putting to Sale not only the Souls of Papists, but their own Souls also. This is not my opinion (said he) only, but the opinion of the Archbishops, Bishops, and of the Protestant Clergy of his Majesties whole Kingdom, which I think fit to publish. He had no sooner uttered these words, when all the Protestants then in that Church cried out a loud *Amen, Amen*. Then making a respite till the People had done crying out *Amen*. I spoke nothing to hinder the Kings service; for, we all of the Clergy desire not only the Sole Army of 5500 Men (that being the Number) may be maintained, but also a far greater Army, besides the Trained bands; and could wish that his Majesty would reserve to himself the most of those particular Graces of late offered and granted to the dishonour of God, and to himself,

the

*Ann 1627.
Dr. Downham
then Bishop of
Derry, his protestation against these
Terms, in
Christ-Church,
in Dublin.*

the prejudice and impeachment of true Religion, and what was wanting might be supplied by the Country, to which he Exhorted all true Christians and Faithful Subjects. The People upon this cried unanimously, our Lives and Fortunes be at his Majesties command, for the good of the Protestant Faith of *England*.

Primate *Usher*
his words a-
gainst the same
Tolleration.

The next day the late Lord Primate *Usher*, Preached before the same Auditory, and took these words for his Text, *Love not the World, nor the things that are in the World*: Which words he applied according to those times: These two Sermons so prevailed with the Protestants, so strengthened their resolutions, that they proposed so largely towards a maintenance for an Army to oppose the *French* King, that these Popish proposals (which we have already mentioned) fell, and the Papists much ashamed and discontented then the Lord Deputy and Council dismissed this Assembly.

There is one Material thing to be observed by the Reader, that this

Lord

Lord *Faulklands* Lady was a great Heireſs to an Eſtate in *England*, which cauſed her Husband to ſeek all means the more to pleaſe her, ſhe being a ſickle minded Woman in her Judgment. The *Papiſts* of this Kingdom depended much on this Ladies being of their own Religion, although outwardly, whether out of compliance to her Lord, or by the advice of *Popiſh* Policies ſhe went to Church; but going out of this Kingdom into *England*, ſhe returned unto her *Popiſh* inclinations, which then was a ſignal Teſtimony of her Religion all along.

Theſe *Jefuitical* projects were not ſufficient to ſatiſſie a *Romiſh* appetite; ſeeing that theſe advices could take no Effect, the *Jefuits* and *Friars* of *Dublin*, out of Spleen, began to Preach Sedition, unto the *Papiſt* Inhabitants in that Metropolis, continuing after this Method for certain days, it came at laſt to *Lancelot Bulkley*, alias *Bulkley's Ears*, then Archbiſhop of the ſame See, who went and related what he had heard touching the Seditious Doctrine, and deſired

The Lord *Faulklands* Lady known to be a *Papiſt*.

A Riot committed by the *Popiſh* Clergy
Ann. 1629.

See the Records of the Privy Council Books, of *England* and *Ireland*, for this year.

fired of *Adam Loftus* Lord Viscount *Elye*, and *Richard* Earl of *Corke*, then Justices of the Nation, to send a File of Musqueteers, and a Warrant to Seize on these Malefactors; but coming to the Friar *Carmelites* House then in *Cook-street*, in *Dublin*, where these Friars were insuing of Rebellion into several the then Popish Aldermen and Citizens of this City, they arose unanimously, joyning to confront the Archbishop and his Attendance in a very high Nature, by Wounding some of the Souldiers, and those who assisted the Archbishop; that not being sufficient, they went to assault the Bishops person, who for safety was fain to run through the Streets of *Dublin*, and cry for help, and so obtained safe-guard by running into a House, or otherwise he had been in danger of his Life. This Riot of the *Friars* was committed about *Christmas*, 1629.

The Lords Justices upon this committed the Popish Aldermen, and others of the Citizens; amongst which of the Aldermen one *Mr. Jyans* was one.

one. On the 9th of January, the Lords Justices and Council, gave his Majesty and the Lords of the Council of *England*, an account of the disasters; which coming to those Lords Hands, they returned this Answer.

By your Letters dated the 9th of January, We understand how the Seditious Riot moved by the Friars and the Adherents of Dublin, hath by your good order and resolution been happily suppressed: And we doubt not, but by this occasion, you will consider how much it concerneth the good Government of that Kingdom, to prevent in time the first growing of such Evils: For where such People be permitted to swarm, they will soon grow licentious, and indure no Government but their own, which cannot

The Lords of the Council of *England* to the Lords of the Council in *Ireland*, Jan. 31. 1629.

See the Catalog of Letters also the Privy Council Book of *England*.

not otherwise be restored than by
 a due and seasonable Execution of
 the Law, and of such directions as
 from time to time have been sent
 from his Majesty and this board.
 Now it redoundeth much to the
 Honour of his Majesty, that the
 World shall take notice of the
 ability and good Service of his
 Ministers there, which in person
 he hath been pleased openly in
 Council, and in most gracious
 manner, to approve and command
 whereby you may be sufficiently
 encouraged to go on with like
 resolution and moderation till
 the work be fully done, as well in
 the City, as in other places of
 our Kingdom; the carriage whereof
 we must leave to your good dis-
 cretions, whose particular know-
 ledge of the present State of
 things

things can guide you better, when
 and where to carry a soft or harder
 Hand; only this we hold necessary
 to put you in mind of, that you
 continue in that good agreement
 amongst your selves for this and o-
 ther Services, which your Letters
 do Express, and for which we
 commend you much, that the good
 Servants of the King and State
 may find Encouragement equally
 from you all, and the ill affected
 may find no support or countenance
 from any, nor any other contri-
 vances used, but by general advice,
 for avoiding of further Evils shall
 be allowed, and such Magistrates
 and Officers, if any shall be dis-
 covered that openly or under hand
 favour such disorders, or do not
 their duties in suppressing them,
 and committing the offenders,
 you

you shall do well to take all fit
 and safe advantages, by the pu-
 nishment or displacing of a few
 make the rest more cautious. This
 we write, not as misliking the fan-
 course you have taken, but to ex-
 press the concurrency of our Judg-
 ments with yours, and to assure you
 of our assistance in all such occasions
 wherein, for your future proceed-
 ings we have advised. And His
 Majesty requireth you accordingly
 to take order, first, that the house
 wherein Seminary Friars appear-
 ed in their Habits, and wherein
 the Reverend Archbishop and the
 Mayor of Dublin received the
 first affront, be speedily demolished
 and be the mark of terrour to the
 resisters of Authority, and that
 the rest of the Houses erected or
 employed, there, or elsewhere, in
 the

the use of suspicious Societies, be converted to Houses of Correction, and to set the People on work, or to other publick uses, for the Advancement of Justice, good Arts or Trades; and further, that you find out the Lands, Leases or Revenues applyed to their uses, and dispose thereof according to the Law; and that you certifie also the places and Institutions of all such Monasteries, Priories, Nunneries, and other Religious Houses, and the names of all such persons as have put themselves to be Brothers and Sisters therein, especially such as are of Note, to the end such evil Plants be not permitted, to take root any where in that Kingdom, which we require you to take care of.

As for the supply of Munition,

G

which

*which you have reason to desire,
we have taken Effectual order
that you shall receive it with all
convenient speed, and so bid you
heartily farewell.*

Lord Keeper,
Lord Treasurer,
Lord President,
Lord Privy Seal,
Lord High Chamberlain,
Earl of *Suffolk*,
Earl of *Dorset*,
Earl of *Salisbury*,
Earl of *Kelly*,
Lord Viscount *Dorchester*,
Lord *Newburgh*,
Mr. Vice-Chamberlain,
Mr. Secretary *Cooke*,
Sir *William Alexander*.

Popish Policies to Raise Wars and Rebellions in *England, Scotland and Ireland.*

Notwithstanding these and many more *Romish* shifts and conspiracies, of the Ignatian Crew to Extirpate the Protestant Religion, they drove a Seperation purposely to divide Protestants in *England*, that they might

work

work new Conspiracies in our Neighbouring Dominions; witness the troubles in *Scotland*, *Annis* 1639 and 1640, likewise their *Romish* Rebellion in *Ireland*, begun on the 23d of *October*, *Anno* 1641, all which was to divide, and separate Protestants, to bring in Sectaries and Schismaticks, and in fine, to Re-establish Popery. For note, these *Romish* Foxes saw they could do but little, but by absolute Popery; therefore, for the speedier introducing of it into the Church of *England*, they first began to make King *Charles* the first odious to his Subjects, although outwardly pretending all manner of Obedience imaginable, saying, ~~that~~ that they would venture their Lives and Fortunes for his Majesty against his opposers and Enemies (meaning all those, this Kings Enemies, who ever and anon opposed Popery, or *Romes* Projects, or were for Protestant Unity,) all which fair pretences caused Wars, Troubles, and great Blood-shed at home, and much misunderstanding between Protestants.

But our drift will be to lay before

Romish
words Sweet
ourwardly yet
Poyson with-
in the Breast.

all good Christians, that whilst they were soothing this poor King with sweet Words, and fair promises, that they were Plotting and Conspiring against him under-hand, and seeking his ruin, thinking to bring in his Son Prince *Charles*, (afterwards *Charles the Second*,) not then above Eleven Years of Age, hoping the Mother might Rule both him and the Realms during his Minority. For instance sake, We shall lay before you Sir *William Boswells* Letters, written to *William Laud* then Archbishop of *Canterbury*, he the said Sir *William* being then King *Charles the First's* Agent at the *Hague* in *Holland*, as they were Licensed and set out by Mr. *William Prime*, and found after the Death of *William Laud* Archbishop of *Canterbury*, amongst other of his Papers; all which was by Gods Admirable hand of providence brought to light and Discovered, after this Archbishops Death together with his own Hand writing the Indorsements, received such a day, or that day this or that Letter, which is a wonder to

all humane Capacity, and Nature, that neither King nor Archbishop would heed, or prevent the same; but still hugg and embrace these Traytors, although at the same Instant conspiring against them: All which premised, The Letters and Plots thus follow in order, in *English* Translated; he who will compare the Latin Copies with the English, let him Read *Rushwood*, or Mr. *William Prinne's Romes* Masterpiece.

Sir *William Boswell's* first Letter to the Archbishop concerning the Plot.

May it please your Grace,

THIS offers (whereof your Grace will find a Copy,) here inclosed, towards a further and more particular Discovery, were first made unto me at the second band, and, in Speech, by a Friend of good quality and worth in this place: But soon after (as soon as they could be put into order) were avowed

by the Principal party; and delivered me in writing by both together: Upon promise, and Oath, which, I was required to give, and gave accordingly, not to reveal the same to any other Man living but your Grace; and by your Graces Hand, unto his Majesty.

In like manner they have tyed themselves not to declare these things unto any other, but my self, until they should know, how his Majesty and your Grace will dispose thereof. The Principal giving me withal to know, that he puts himself, and this secret into your Graces power, as well because it concerns your Grace so nearly after his Majesty: As that he knows your Wisdom to guide the same aright: And is assured of your Graces Fidelity to his Majesties Person, to our State, and to our Church.

First, Your Grace is humbly, and earnestly prayed, to signifie his Majesties pleasure (with all possible speed) together with your Graces disposition herein, and purpose to carry all with silence, from all, but his Majesty until due time.

Secondly,

Secondly, When your Grace shall think fit to shew these things unto His Majesty, to do it immediately; not trusting to Letters; or permitting any other person to be by, or in hearing: And to entreat and Counsel his Majesty, as in a case of Conscience, to keep the same wholly and solely in his own bosome, from the knowledge of all other creatures living but your Grace; until the business shall be clear, and sufficiently in his Majesties and your Graces hands to Effect.

Thirdly, Not to require or demand the names of the parties from whom these overtures do come, or any further discoveries and advertisements in pursuit of them which shall come hereafter, until due satisfaction shall be given in every part of them. Nor to bewray unto any person but his Majesty, in any measure or kind, that any thing of this nature, or of any great importance is come from me.

For, as I may believe, these overtures are verifiable in the way they will be laid; and that the parties will not shrink: So I make accompt, that if never so little a glimpse or shadow of these Informations shall appear by his Majesties, or your

Graces speech or carriage, unto others, the means whereby the business may be brought best unto trial, will be utterly disappointed: And the parties, who have in Conscience towards God, and Devotion to his Majesty, Affection to your Grace, and Compassion of our Country, disclosed these things, will run a present and extreme hazard of their persons and lives. So easily will it be conjectured (upon the least occasion given upon his Majesties and your Graces parts) who is the discoverer, by what means, and how he knows so much of these things, and where he is. These are the points, which, together with the offers, they have pressed in especially to represent most seriously to your Grace.

For my own particular, having most humbly craved pardon of any error or omission, that have befallen me in the managing of this business, I do beseech your Grace to let me know,

First, Whether, and in what order I shall proceed hereafter with the parties.

Secondly, What points of these offers I shall chiefly, and first put them to enlarge and clear?

Thirdly,

Thirdly, What other points and enquiries I shall propose unto them, and in what manner ?

Fourthly, How far further I shall suffer my self to hear and know these things ?

Fifthly, Whether I shall not rather take the parties answers, and discoveries Sealed up by themselves, and having likewise put my own Seal upon them, without questioning or seeing what they contain, so to transmit to his Majesty, or your Grace ?

Sixthly, Whether I may not insinuate upon some fair occasion, that there will be a due regard beld of them, and their service, by his Majesty and your Grace; when all particulars undertaken in these general offers, and necessary for perfecting the discovery and work intaded, shall be effectually delivered to his Majesty, or your Grace ?

Upon these heads, and such other as his Majesty or your Grace shall think proper in the business, I must with all humility beseech your Grace to furnish me with instructions, and warrant for my proceedings, under his Majesties hand, with
your

your Graces attestation, as by his Majesties goodness, and Royal disposition is usual in like Cases.

May it please your Grace to entertain a Cypber with me upon this occasion, I have sent the Counterpart of one here inclosed: in the vacant spaces whereof your Grace may insert such names more, with numbers to them, as you think requisite.

If these overtures happily sort with his Majesties and your Graces mind, and shall accordingly prove effectual in their operations, I shall think my self a most happy man, to have had my oblation in so pious a work, for my Most Gracious Sovereign and Master. More particularly, in that your Grace, under his Majesty shall be, *Opifex rerum & mundi melioris origo*; which I shall incessantly beg in my prayers, at his hands, who is the giver of all good things. And will never forsake or fail them, who do not first fail, and fall from him, the God of Mercy and Peace; with which remain evermore

Your Graces
most Dutiful and obliged Servant,

Hague in Holl. Sept. 9.
1640. Sti. loci.

William Boswel.

I have not dared to trust this business
(without a Cypher) but by a sure hand,
by which I have sent this bearer, my Se-
cretary Express; but he knoweth nothing
of the contents hereof.

Sir William Boswell's Indorsement.
For your Grace the Arch-bishops In-
dorsement with his own hand. Rece.
Sept. 10. 1640. *Sir William Boswell*
about the Plot against the King, &c.

Andreas Habernfeld his Letter
to the Arch-bishop, con-
cerning the Plot revealed to
him.

Most Illustrious and most Reverend Lord,

ALL my Senses are shaken together
as often as I revolve the present
business, neither doth my understanding
conceive (to conceive) what wind hath
brought such horrid things, that they
should see the Sun shine by me: for be-
sides expectation this good man became
known unto me, who when he had heard
me discoursing of these Scottish stirs, said,
that

that I knew not the nerve of the business, that those things which are common scattered abroad are superficial: from that hour he every day became more familiar to me; who acknowledging my dexterity herein, with a full breast powred forth the burdens of his heart into my bosom, supposing that he had discharged a burden of Conscience, wherewith he was pressed. Hence he related to me the Faction of the Jesuits, with which the whole earthly World was assaulted; and shewed that I might behold how through the Poyson, Bohemia and Germany were devoured, and both of them maimed with an irreparable Wound; that the same Plague did creep through the Realms of England and Scotland; the matter whereof revealed in the adjacent writing, he discovered to me. Which things having heard, * my Bowels were contracted together, my limbs trembled with horreur, that a pernicious gulph should be prepared for so many thousands of Souls. With words moving the Conscience, I inflamed the mind of the man; he had scarce one hour considered my Admonitions, but he disclosed

* If a stranger were thus affected at the hearing of this Plot, how should we ourselves be sensible thereof.

all the secrets, and he gave free liberty
 that I should treat with those whom it
 concerned, that they might be informed
 thereof. I thought no delay was to be
 made about the things: The same hour
 I went to Mr. Boswell, the Kings Leger
 at the Hague, who being tied with an
 Oath of Secrefie to me, I communicated
 the business to him, I admonished him
 to weigh these things by the ballance,
 and either to defer, but act; that those
 who were in danger might be speedily
 secured: He, as becomes an
 honest Man, mindful of his duty, and
 having nearer looked into the business, re-
 fused not to obey the monitions: Moreover,
 he forthwith caused that an Express
 should be dispatched; and sent
 back again what a most acceptable
 relation this had been to the King and
 our Grace, for which we rejoyced from
 the heart; and we Judged, that a safe
 and favourable Deity had interposed it
 self in this business, whereby you might
 be preserved.

Now that the verity of the things
 related might be confirmed, some prin-
 cipal heads of the Conspiracy were pur-
 posedly

posely ^{lar}premitted, that the knowledge of them might be extorted from the Circumvented Society of the Conspirators.

Now the things will be speedily and safely promoted into act, if they be warily proceeded in at Bruxels. By my Advice, that day should be observed wherein the Packet of Letters are dispatched, which under the Title of, Monsieur, Strario, Archdeacon of Cambray, tied with one cover, are delivered to the Post-Master, such a Packet may be secretly brought back from him, yet it will be unprofitable, because all the inclosed Letters are written Characteristically. Likewise another Packet coming weekly from Rome, which is brought under the Subscription, To the Most Illustrious Lord Count Rossetti, Legat for the time; these are not to be neglected: To whom likewise Letters writ in the same Character are included: That they may be understood, Reed is to be consulted with. The forenamed day of dispatch shall be expected: In Reeds House an Accumulated Congregation may be

cumvent

convented, which succeeding, it will be
 your Graces, part to order the business. The
 intestine Enemy being at length detected
 by Gods Grace, all bitterness of mind which
 is caused on either side may be abolished,
 delivered to Oblivion, deleted and qui-
 sed, the Enemy be Invaded on both
 parts; Thus the King and the Kings
 friends, and both Kingdoms near to
 danger, shall be preserved, and delivered
 from Imminent Danger.

Your Grace likewise may have this
 Injunction by you, if you desire to have
 the best advice given you, by others,
 that you trust not overmuch to your Pur-
 suants, for some of them live under
 the stipend of the Popish party. How
 many Rocks, how many Scylla's, how
 many displeased Charybdis appear be-
 fore your Grace, in what a dangerous
 Sea, the Cock-boat of your Graces life,
 next to Shipwrack is tossed, your self
 may judge, the Fore-deck of the Ship
 is speedily to be driven to the Har-
 bour.

A warning to
 the Nobility
 and Clergy,
 not to keep
 Popish Ser-
 vants.

All these things (I whisper) into
 your Graces ears, for I know it bound
 with an Oath of Secrecy, therefore by
 open

open name, I would by these presents be
come known to your Grace,

Hague Sept. 14.
S. n. 1640.

Your Graces most
observant, and
most officious

Andrew Habernfeld

Andreas ab Habernfeld, a Chaplain (as
some affirm) to the Queen of Bohemia,
his Indorsement hereon,

*Illustrissimo ac Reverendissimo Dom.
Domino Gulielmo Archiepiscopo Cantuari-
ensi, Primati & Metropolitano totius
Regni Anglia domineo.*

The Arch-bishops Indorsement with
his own hand.

Rece. Octob. 14. 1640. *Andreas Ha-
bernfeld* his Letters sent by Sir W. Bos-
well, about the discovery of the Treas-
son.

I conceive by the *English Latin*
herein, that he must needs be an *Eng-
lish* man, with a concealed and charg-
ed name. And yet it may be this kind
of *Latin* may relate to the *Italian*; or

He he lived some time in *England*.
The Declaration of this Treason, I
have by his Majesties special com-
mand, sent to Sir *W. Boswell*, that he
may there see what proof can be made
of any particulars.

The General Overture and disco-
very of the Plot, sent with Sir *William
Boswells* first Letter.

The Kings Majesty, and the Lord
Archbishop of *Canterbury*, are to be
Secretly informed by Letters.

First, That the Kings Majesty, and
the Lord Arch-bishop, are both of
them in great danger of their lives.

Secondly, That the whole Com-
monwealth is by this means endanger-
ed, unless the mischief be speedily
prevented.

Thirdly, That these Scottish trou-
bles are raised, to the end, that under
this pretext, the King and Arch-bishop
might be destroyed.

Fourthly, That there is a means to
be prescribed, whereby both of them
in this case may be preserved, and
this trouble speedily composed.

H

Fifth-

The Jesuits
Plots are never
ended till they
obtain their
desired ends
in all things.

Fifthly, That * although these Scottish tumults be speedily composed, yet the King is endangered ; and that there are many ways, by which destruction is plotted to the King and Lord Arch-bishop.

Sixthly, That a certain society hath conspired, which attempts the death of the King and L. Arch-bishop, and convulsion of the whole Realm.

Seventhly, That the same society every week deposite with the President of the society, what intelligence every of them hath purchased in eight days search, and then conser all into one Packet, which is weekly sent to the * director of the business.

* The Pope
and Cardinal
Barbarino.

Eighthly, That all the Confederates in the said Conspiracy may verily be named by the Poll ; but because they may be made known, it is thought meet to defer it till hereafter.

Ninthly, That there is a ready means, whereby the Villany may be discovered in one moment, the chief Conspirators circumvented, and the primary members of the Conjuratation apprehended in the very act.

Tenth

Tenthly, That very many about the King, who are accounted most faithful and intimate, to whom likewise the more secret things are intrusted, are Traytors to the King, corrupted with a Foreign Pension, who communicated all secrets of greater or lesser moment to a Foreign Power.

His Majesty
and the Realm
may be soon
betrayed by
such false at-
tendants.

Eleventhly, These and other most secret things, which shall be necessary to be known for the security of the King, may be revealed, if these things shall be acceptable to the Lord Archbishop.

Twelfthly, In the mean time, if His Royal Majesty, and the Lord Archbishop, desire to consult well to themselves, they shall keep these things, only superficially communicated unto them most secretly under deep silence, not communicating them so much as to those whom they judge most faithful to them, before they shall receive by name, in whom they may confide, for else they are safe on no side.

Likewise they may be assured, that whatsoever things are here proposed, are no Sigments nor Fables, no vain Dreams, but such real Verities, which may be demonstrated in every small tittle; for those who thrust themselves into this business, are such men who mind no gain, but the very zeal of Christian Charity suffers them not to conceal these things; yet both from His Majesty and the Lord Archbishop, some small exemplar of Gratitude will be expected.

— All these premisses have been communicated under good Faith, and the Sacrament of an Oath, to Mr. *Leger*, Ambassador of the King of *Great Britain*, at the *Hague*, that he should not immediately trust, or communicate these things to any mortal, besides the King and the Lord Archbishop of *Canterbury*.

Present, &c.

Subscribed

Hague, com. 6. Sept. 1640. in the Style of the place.

Detestin,

*Dilectis, &c. offerenda Ser. Regie
Majestati Britannia & Dom. Archie-
piscopo Cantuariensi, &c. 6. Sept. 1640.*

The Archbishops own Indorsement,
received Sept. 10. 1640 : The Plot
against the King.

The Archbishop of Canterbu-
ry's Letter to the King, con-
cerning the Plot ; with the
Kings directions in the
Margin, written with his
own hand.

I beseech your
Majesty read
these Letters
as they are In-
dorsed by Fi-
gures, 1, 2, 3.

May it please your Majesty,

A *S great as the secret is which* Ye had reason
so to do.
comes herewith, yet I choose
rather to send it in this covert
way, and I hope safe, than to
come thither, and bring it my
self ; first, because I am no way
able to make haste enough with
it ; secondly, because should I

H 3

come

come at this time, and antedate the meeting, Sept. 24. there would be more Jealousie of the business, and more enquiry after it: Especially, if I, being once there, should return again before that day, as I must if this be followed, as is most fit.

The danger it seems is imminent, and laid by God known whom, but to be executed by them which are very near about you; (for the great honour which I have to be in danger with you, I pass not so your Sacred Person and the State be safe.) Now, may it please Your Majesty, this Information is either true, or there is some mistake in it: If it be true, the persons which make the discovery will deserve thanks and reward; if there should be any
mistake

mistake in it, Your Majesty can lose nothing by a little silence.

It is an unanswerable Dilemma.

The business (if it be) is extremely foul: The discovery, thus by Gods Providence offered, seems fair. I do hereby humbly beg it upon my knees of Your Majesty, that you will conceal this business from every creature, and his Name that sends this to me. And I send his Letters to me to Your Majesty, that you may see his sence, both of the business and the secrecy. And such instructions as you think fit to give him,

I concur totally with you in opinion, assuring you that no body doth, or shall know of this business, and to shew my care to conceal it, I received this but this Afternoon, and now I make this dispatch before I sleep. Here I send this Warrant as you advise, which indeed I judge to be the better way.

I beseech you let them be in your own Hand for his Warrant, without imparting them to any. And if Your Majesty leave it to his Discretion to follow it there, in the best way he can, that in

your own hand will be Instruction
and Warrant enough for him.
And if you please to return it
herewith presently to me, I will
send an Express away with it pre-
sently.

I like your an-
swer extream
well, and do
promise not to
deceive your
confidence, nor
make you
break your
word.

In the mean time, I have by
this Express returned him this
answer, that I think he shall do
well to hold on the Treaty with
these men with all care and secre-
sie, and drive on to the discove-
ry so soon as the business is ripe
for it; that he may assure him-
self and them, they shall not want
reward if they do the Service.
That for my part, he shall be sure
of Secresie, and that I am most
confident that Your Majesty will
not impart it to any. That have
a special eye to the Eighth and
Ninth Propositions.

Sir,

Sir, for Gods sake, and your
 safety, Secrefie in this busi-
 ness. And I beseech you send me
 back this Letter, and all that
 comes with it speedily and secre-
 tly, and waite not your own Pock-
 et with them. I shall not eat
 nor sleep in quiet till I receive
 them. And so soon as I have them
 again, and Your Majesties War-
 rant to proceed, no diligence shall
 be wanting in me to help on the
 Discovery.

This is the greatest business
 that ever was put to me, and if
 I have herein proposed or done
 any thing amiss, I most humbly
 crave Your Majesties Pardon ;
 but I am willing to hope I have not
 herein erred in Judgment, and
 in Fidelity I never will.

I have sent all
 back, I think
 these Apostyles
 will be war-
 rant enough
 for you to pro-
 ceed, especially
 when I ex-
 pressly com-
 mand you to
 do so.

In this I am
 as far from
 condemning
 your Judgment
 as suspecting
 your Fidelity.
 C. R.

These

The said over I
 think I should
 aslyflogh
 - now ed ill
 signons
 - one of my
 yllisocq
 - to I
 - mon
 of my

These Letters came to me
 Thursday, Sept. 10. at Night
 and I sent these away according
 to the date hereof, being extremely
 wearied with Writing this Letter,
 Copying out these which
 come with this, and
 patching my Letters back to
 that sent these, all in my
 hand. Once again Secrefie
 Gods sake and your own. To
 blessed Protection I commend
 Majesty and all your Affairs
 And am

York, 11. The
 Kings Hand
 and Date.

Lambeth, September
 11. 1640.

Your Majesty

Most Humble Faithful Service

W. C.

As I had ended these, whether ^{*The Arch-} the labour or indignation, or both, ^{bishops Post-} fell into an extream faint Sweat; I ^{cript.} God keep me from a Fever, of which three are down in my Family.
 Croydon.

These Letters came late to me, the Express being beaten back by the hands.

The Archbishops Indorsements with his own Hand, received from the King, Sept. 16. 1640. for Your Sacred Majesty: Yours Apostyled. The Kings Answer to the Plot against him, &c.

William Boswell's second Letter to the Archbishop.

May it please your Grace,

THis Evening late I have received your Graces dispatch, with the enclosed from His Majesty, by my Secretary Oucart,
 and

and shall give due account with
all possible speed of the same,
according to His Majesties
your Graces Commands, praying
heartily that my endeavours
which shall be most faithful
may also prove effectual, to His
Majesties and your Graces contentment
with which I do most humbly take
leave, being always

Hague 24. Sept. 1640.
S. Angel.

Your Graces most Dutiful

and Humble Servant

William Boswell

The Archbishops Indorsement,
received Sept. 30. 1640. Sir William
Boswell, his acknowledgement that
hath received the Kings direction
my Letters.

W. B. third Letter to the Archbishop;
sent with the larger discovery of the
Plot.

May it please your Grace,

Upon receipt of His Majesty's Com-
mands, with your Graces Letters
and 18 Sept. last, I dealt with the
party to make good his offers formerly
in my Hand, and transmitted to your
Grace: This he hopes to have done, by
enclosed, so far as will be needful for
His Majesties Satisfaction; yet, if any
more particular explanation or discovery,
shall be required by His Majesty or your
Grace, he hath promised to add thereun-
to, whatsoever he can remember and
was of Truth. And for better assurance
and verification of his Integrity, he pro-
fesseth himself ready (if required) to make
Oath of what he hath already declared,
or shall hereafter declare in the business.

His Name he conjures me still to con-
ceal, though he thinks His Majesty and
your Grace, by the Character he gives of
himself, will easily imagine who he is,
having been known so generally through
Court and City, as he was for three or
four years, in the Quality and Employ-
ment

* enclosed T *
would be sent
- volquid be
- sent

* A very good
Argument of
truth and rea-
lity.

* Therefore a
man of Note
and Employ-
ment.

ment he acknowledgeth (by his declaration enclosed) himself to have beld.

Hereupon he doth also redouble most humble and earnest suit unto Majesty and your Grace, to be most secret and circumspect in the business, that may not be suspected to have discovery or had a hand in the same.

I shall here humbly beseech your Grace to let me know, what I may further do His Majesties Service, or for your Grace particular behoof, that I may accordingly endeavour to approve my self, as I

Hague, 17. Octob.

1640.

Your Graces most Dutiful
and Obliged Servant

W. B.

The Archbishops Indorsement, received Octob. 14. Sir Will. Boswell in execution of the great business, if anything come to him in Cyphers to send it to him.

Long view I.

So to be sure

not has done

The large particular discovery of Plot and Treason against the Kingdom, and Protestant Religion, and raise the Scottish Wars.

Most Illustrious and Reverend Lord,

WE have willingly and cordially perceived, that our offers have

been

is acceptable both to His Royal Ma-
 jesty, and likewise to your Grace. This
 is the only Index to us, that the blessing
 of God is present with you, whereby
 a Spur is given, that we should so much
 the more cheerfully and freely utter
 and detect those things whereby the
 hazard of both your Lives, the Sub-
 version of the Realm and State, both
 of *England* and *Scotland*; the tumbling
 down of His Excellent Majesty from
 his Throne is intended. Now lest the
 discourse should be enlarged with su-
 perfluous circumstances, we will only
 mention some things which are meer-
 ly necessary to the business.

They may first of all know, that
 * *Goodman*, by whom the ensuing
 things are detected, was born and bred
 in the Popish Religion, who spent ma-
 ny years in Ecclesiastical Dignities. At
 length, being found fit for the Expedi-
 tion of the present design, by the Coun-
 sel and Mandate of the Lord Cardinal
Barbarino, he was adjoynd to the as-
 sistance of Master *Cuneus* (* *cun*) by
 whom he was found so diligent and se-
 rious in his office, that hope of great
 promotion

* The quality
 of the discove-
 rer, and means
 inducing him
 to reveal this
 Plot.

* The Popes
 Nuncio then
 in *England*.

promotion was given to him. Yet led by the instinct of the good Spirit, howsoever it be, condemned for promises; and having known the vanities of the Pontifician Religion (which he had sometime been a severe defender) having likewise seen the malice of those who fight under a Popish Banner, felt his Conscience so burdened; which burden that he might ease himself of, converted his mind to the Orthodox Religion. Soon after, that he might exonerate his Conscience, thought fit that a desperate Treason Machinated against so many Souls should be revealed, and that he should receive ease if he vented such things into the ears of a friend. Which done, he was seriously admonished by the said friend that he should shew an example of conversion and charity; and free so many innocent Souls from imminent danger. To whose monitions he willingly consented, and delivered the following things to be put in Writing, one of which the Articles, not long since tendered to your Grace, may be clearly explicated and demonstrated.

1. First of all, that the hinge of the business may be rightly discerned, it is to be known, that all those Factions with which all Christendom is at this day shaken, do arise from the Jesuitical off-spring of *Cham*; of which, four Orders abound throughout the World.

Of the first Order are Ecclesiasticks,
whose Office is to take care of things
promoting Religion.

Of the second Order are Politicians, whose Office it is by any means to make, trouble, reform the State of Kingdoms and Republicks.

Of the third Order are Seculars, whose Property it is to obtrude themselves into Offices with Kings and Princes, to insinuate and immix themselves in Court-businesse, Bargains and Sales, and to be busied in Civil

Of the fourth Order, are Intelligent-
ers (or Spies,) Men of inferior con-
dition, who submit themselves to the
Services of Great Men, Princes, Ba-
rons, Noblemen, Citizens, to deceive
(or corrupt) the Minds of their Ma-
jests.

* We had need
look about
when so many
active Traitors
are harboured
amongst us, e-
ven perchance
at this present.

Therefore
both King-
doms need
look to them-
selves.

Strange that
such a Society
should be e-
rected under
the Defender
of the Faith.

2. A Society of so many Orders,
the * Kingdom of *England* nourish-
eth: for scarce all *Spain*, *France*, and
Italy, can yield so great a Multitude
of Jesuits, as *London* alone, where
are found more than Fifty *Scottish* Je-
suits; there the said Society hath E-
lected to it self a Seat of Iniquity, and
hath conspired against the King, and
the most faithful to the King, especi-
ally the Lord Bishop of *Canterbury*,
and likewise against both Kingdoms.

3. For it is more certain than Cer-
tainty it self, that the fore-named So-
ciety hath determined to effect an un-
iversal Reformation of the Kingdom
of *England* and *Scotland*. Therefore
the determination of the End necessa-
rily inferrs a determination of Means
to the End.

4. Therefore to promote the un-
der-taken Villainy, the said Society
dubbed it self with the Title of, *The*
Congregation of Propagating the Faith,
which acknowledgeth the Pope of
Rome the Head of the College, and
Cardinal Barbarino his Substitute and
Executor.

5. Th

5. The chief Patron of the Society at *London*, is the Pope's Legate, who takes care of the business; into whose bosom these dregs of Traitors weekly deposite all their Intelligences. Now the Residence of this Legation was obtained at *London*, in the Name of the *Roman* Pontiff, by whose Mediation it might be lawful for Cardinal *Barbarino*, to work so much the more easily and safely upon the King and Kingdom; for none else could so freely circumvent the King, as he who should be palliated with the Pope's Authority.

6. Master *Cunew* did at that time enjoy the Office of the Pope's Legate, as universal Instrument of the conjured Society, and a serious Promoter of the business, whose Secrets, as likewise those of all the other Intelligencers, the present good Man, the Communicator of all these things, did receive and expedite whither the business required.

Cunew set upon the chief Men of the Kingdom, and left nothing unattempted, by what means he might

A strange World when a Pope's Legate shall be openly harboured so near the King & Court, and have free access to both without controul.

If the King truly hate the Pope, it will make his Instruments less effectual, if they come in his Name.

Pope's Instruments are ever very active.

Strange it was that the chief Men should not set themselves against

him and his, and send them packing hence; especially that the King himself did it not when he thus tempted and assaulted him.

That a Pope's Legate should be so familiar with the King, and the King make much of him, instead of banishing him, is a Riddle. Jesuits know well how to Equivocate thus. If Popes must not favor Protestant Princes, it's a Miracle that they should favour them, or harbour any of their Agents now near them.

corrupt them all, and incline them to the Pontifician party: He inticed many with various incitements; yea he sought to delude the King himself with Gifts of Pictures, Antiquities, Idols, and of other Vanities brought from *Rome*, which yet would prevail nothing with the King. Having entered familiarity with the King, he is often requested at *Hampton-Court*, likewise at *London*, to undertake the Cause of the *Palatine*; and that he would interpose his Authority, and by his intercession perswade the Legate of *Cologne*, that the *Palatine* in the next Diet to treat of Peace, might be inserted into the Conditions; which verily he promised, but performed the contrary. He writ indeed, that he had been so desired by the King concerning such things; yet he advised not that they should be consented to, lest peradventure it might be said by the *Spaniard*, that the Pope of *Rome* had Patronized an Heretical Prince.

In the mean time, *Cunens* smelling
 * from the Archbishop most trusty to
 the King, that the King's mind was
 wholly pendulous (or doubtful,) re-
 solved, that he would move every
 Stone, and apply his Forces, that he
 might gain him to his Party; certainly
 confiding, that he had a means
 prepared; for he had a command to
 † offer a Cardinal's Cap to the Lord
 Archbishop in the name of the Pope
 of *Rome*, and that he should allure
 him also with higher promises, that
 he might corrupt his sincere mind.
 Yet a fitting occasion was never gi-
 ven, whereby he might insinuate
 himself into the Lord Archbishop (for
 the Scorpion sought an Egg) free ac-
 cess was to be impetrated by the Earl
 and Countess of *Arundel*, likewise by
 Secretary *Windebanke*: The interces-
 sion of all which being neglected, he
 did fly the company or familiarity of
Cunens, worse than the Plague: He
 was likewise perswaded by others of
 no mean rank, well known to him,
 neither yet was he moved.

* The Arch-
 bishop there-
 fore and he
 had some fa-
 miliarity and
 acquaintance.

† This offer
 appears under
 the Archbi-
 shop's own
 hand in the
 Journal of
 his Life.

The Archbisho-
 prick of *Can-
 terbury* and the
 other World
 are of greater
 value than an
Italian Car-
 dinalship.

But he kept
 not them from
 the Court.

Jesuits are both diligent and able to remove their greatest opposites at Court from out of place and favour too.

It is admirable this Faction should be so powerfully predominant as to displace the greatest and faithfulest Officers.

Jesuits will be sure to move Hell when they cannot prevail with Heaven.

7. Another also was assayed, who hindered access to the detestable wickedness. Secretary *Cooke*, he was a bitter hater of the Jesuits, from whom he intercepted access to the King; he entertained many (of them) according to their deserts; he diligently inquired into their Factions; by which means every incitement breathing a Magnetical (attractive) power to the Popish Party, was ineffectual with him; for nothing was so dear unto him, that might incline him to wickedness. Hereupon being made odious to the Patrons of the conspiracy, he was endangered to be discharged from his office: It was laboured for three years, and at last obtained. Yet notwithstanding there remained on the King's part a Knox hard to be untied, for the Lord Archbishop, by his constancy, interposed himself as a most hard Rock.

When *Cumens* had understood from the Lord Archbishop's Parry, that he had laboured in vain, his Malice and the whole Societies waxed boiling-hot: Soon after Ambushes began to be

be prepared, wherewith the Lord Archbishop, together with the King, should be taken.

Likewise a Sentence is passed against the King (for whose sake all this business is disposed) because nothing is hoped from him, which might seem to promote the Popish Religion (but especially when he had opened his mind, that he was of this opinion, that every one might be saved in his own Religion, so as he be an honest and pious Man.)

8. To perpetrate the Treason undertaken, the criminal * Execution at *Westminster*, caused by some Writings of Puritans, gave occasion of the first fire: Which thing was so much exasperated and exaggerated by the Papists to the Puritans, that if it remained unrevenged, it would be thought a blemish to their Religion; the flames of which fire, the subsequent book of † Prayers increases.

whereof, from the *English*, were found in the Original Copy under the Archbishop's own hand, when his Chamber was searched.

Jesuits cannot endure Neuters, if a Man may be saved in any Religion, he may safely embrace any, and cleave close to none.

* The Bishops Tyranny against Puritans the best advantage and greatest advancement of Popes designs.

† He means the *Scottish Prayer-book*, the Alteration

The Jesuits love to fish, when the Bishops trouble the streams with their innovations and Popish Ceremonies.

9. In this heat, a certain *Scottish* Earl, called *Maxfeld*, if I mistake not, was expedited to the *Scots* by the Popish Party; with whom two other *Scottish* Earls, Papists, held correspondence. He ought to stir up the people to commotion, and rub over the injury afresh, that he might enflame their Minds, precipitate them to Arms, by which the hurtful disturber of the *Scottish* Liberty might be slain.

The Jesuits the Plotters and chief Directors of the *Scottish* War.

10. There, by one labour, snares are prepared for the King; for this purpose the present business was so ordered, that very many of the *English* should adhere to the *Scots*; That the King should remain inferiour in Arms, who (thereupon) should be compelled to crave assistance from the Papists; which yet he should not obtain, unless he would descend into Conditions, by which he should permit † Universal liberty of Exercise of the Popish Religion; for so the affairs of the Papists would succeed according to their desire. To which consent, if he should shew himself

* The K. tied to Conditions by Papists before they aided him.

† Now practised in *Oxford*, *Wales*, and the Northern parts, by open Toleration.

more

more difficult, there should be a present remedy at hand; for the King's Son growing now very fast to his youthful Age, (who is * Educated from his tender Age, that he might accustom himself to the Popish Party) the King is to be dispatched; for an Indian Nut stuffed with most sharp poison, is kept in the Society (which *Cannus* at that time shewed often to me in || a boasting manner) wherein a poison was prepared for the King, after the Example of his * Father.

very well King *James* was poisoned belike by some of their Instru-

* The more Shame and pity, and a good Caveat for the Parliament henceforth to look to it.

† The King then must needs be in great danger among Papists now.

|| Jesuits make but a vaunt of poisoning Kings.

* The Jesuits it seems know

II. In this *Scotish* Commotion the Marquess of *Hamilton* often dispatched to the *Scots* in the name of the King, to interpose the Royal Authority, whereby the heat of Minds might be mitigated, returned notwithstanding as often without fruit, and without ending the business. His Chaplain at that time repared to us, who communicated some things secretly with *Cannus*; being demanded of in last, Whether also the *Jews* agreed with

* It seems some Noblemen Chaplains are but the Popes and Jesuits Ip-

telligencers, if
not their Con-
federates.

All Foreign
Popish States
contribute
their best as-
sistance to re-
duce *England*
to *Rome*.

* A meet
Guerdon for
such a service.
Jesuits will not
give over act-
ing, till they
accomplish
their designs.

Bishop's Sons
oft-times the
Pope's great-
est Agents :
his industrious
activity should
shame our
Slothfulness.

with the *Samaritans* : *Cuneus* there-
unto answered ; *Would to God*
Ministers were such as be. What
you will may be hence conjectu-
red.

12. Things standing thus, they
arrived at *London* from Cardinal
Belchieu, Master *Thomas Chamberlain*
his Chaplain and Almoner, a *Scottish*
Nation, who ought to assist the Col-
lege of the confederated Society, and
seriously to set forward the business
to leave nothing unattempted, when
by the first heat might be exasper-
ted ; for which Service he was pro-
mised the reward of a * *Bishopric*.
He cohabited with the Society four
months space ; neither was it lawful
for him first to depart, until things
succeeding according to his wish,
might be able to return back again
with good news.

13. Sir *Toby Matthew* a Jesuit
Priest, of the Order of Politicians,
a most vigilant Man of the chief
Heads, to whom a Bed was never so
dear that he would rest his Head
thereon, refreshing his Body with
Sleep.

in a Chair for an hour or two,
 either day or night spared his Ma-
 nimations; a man principally noxi-
 ous, and himself the Plague of the
 King and Kingdom of *England*; a
 most impudent Man, who flies to all
 Banquets and Feasts, called or not
 called; never quiet, always in action
 and perpetual motion. Thrusting him-
 self into all conversation of Superiors,
 he urgeth Conferences familiarly,
 that he may fish out the Minds of
 Men; whatever he observeth thence,
 which may bring any commodity or
 incommodity to the part of the Con-
 spirators, he communicates to the
 Pope's Legate; the more secret things
 which himself writes to the Pope, or to
 Cardinal *Barbarino*. In sum, he ad-
 joins himself to any Man's company;
 no word can be spoken, that he will
 not lay hold on, and accommodate
 to his Party. In the mean time, what-
 ever he hath fished out, he reduceth
 into a Catalogue, and every Summer
 carrieth it to the general Consistory
 of the Jesuits, Politicks, which se-
 verally meet together in the Province

The Prote-
 stants want
 of such mu-
 tual corre-
 spondency and
 intelligence is
 a great weak-
 ning to their
 Cause. Let
 them learn
 wisdom by
 their Ene-
 mies.

of

* A fit place for their intelligence and correspondence with *Ireland*, lying in the midst between both.

The Jesuits now make good use of all Nations and Instruments.

† O that such Romish Seducers should obtain such power and rewards for being seducing Instruments! The Jesuits, it seems, are very powerful at Court.

of * *Wales*, where he is an accepted Guest. There Counsels are secretly hammered, which are most meet for the convulsion of the Ecclesiastical and Politick Estate of both Kingdoms.

14. Captain *Read*, a Scot, dwelling in *Longacre-street*, near the *Anchor Tavern*, a Secular Jesuit, who for a detestable office performed (where he had perverted a certain Minister of the Church, with secret incitements to the Popish Religion, with all his Family, taking his Daughter to wife) for a recompence obtained a Rent or Impost upon *Burns*, which the Country-people are bound to render to him, procured for him from the King, by some chief Member of the Society, who never wants a spur, whereby he may be constantly detained in his Office: In his House the business of the whole Plot is concluded, where the Society which has conspired against the King, the Lord Archbishop and both Kingdoms, meet together, for the most part every day. But on the day of the Carrier's (

Pos

post) Dispatch, which is ordinarily Friday, they meet in greater numbers; for then all the Intelligencers assemble, and conferr in common, what things every of them hath fish'd out that week; who that they may be without suspicion, send their secrets by *Toby Matthew*, or *Read* himself, to the Pope's Legate; he transmits the compacted Pacquet, which he hath purchased from the Intelligencers to *Rome*. With the same *Read*, the Letters brought from *Rome* are deposited, under fained Titles and Names, who by him are delivered to all to whom they appertain for all and every of their Names are known to him.

Upon the very same occasion, Letters also are brought hither under the warrant of Father *Philip*, (he notwithstanding being ignorant of things) from whom they are distributed to the Conspirators.

There is in that very House a publick Chapel, wherein an ordinary Jesuit Consecrates, and dwells there; in the said Chapel Masses are daily

The Pope's weekly Intelligence at *Rome* from hence, can produce no good to *England*.

Jesuits know how to conceal their Names and Lodgings.

There are more Popish Chapels in and about *London*, than are commonly known.

ly celebrated by the Jesuits, and serves for the Baptizing of the Children of the House, and of some of the Conspirators.

Jesuits can counterfeit any Habit, or Part, to delude the vulgar.

Those who assemble in the forenamed House, come frequently in Coaches, or on Horse-back in Laymens Habit, and with a great Train, wherewith they are disguised, that they may not be known; yet they are Jesuits, and conjured Members of the Society.

Papists large Contributions to undermine our Religion, should make us liberal to defend it.

15. All the Papists of England contribute to this Assembly, lest any thing should be wanting to promote the undertaken Design; upon whose treasury, one Widow, owner of the Houses, wherein Secretary *Windbank* now dwelleth, dead above three years since, bestowed Forty thousand English Pounds; so likewise others contribute above their abilities, so as the business may be promoted unto its desired end.

Jesuits are as wise as Serpents, though not so innocent as Doves.

16. Besides the foresaid Houses, there are Conventicles also kept in other more secret places, of which verily they confide not even among themselves.

nd themselves, for fear lest they should
 be discovered. First, every of them
 is called to certain Inns, (one not
 knowing of the other;) hence they
 are severally led by Spies to the place
 where they ought to meet, otherwise
 ignorant where they ought to assem-
 ble, lest peradventure they should be
 surpris'd at unawares.

17. The Countess of *Arundel*, a
 strenuous She-Champion of the Po-
 pish Religion, bends all her Nerves
 to the Universal Reformation; what-
 ever she hears at the King's Court,
 that is done secretly or openly in
 Words or Deeds; she presently im-
 parts to the Pope's Legate, with whom
 she meets thrice a day; sometimes in
Arundel House, now at the Court,
 or at *Tort-hall*: he scarce sucks such
 things by the Claw.

The Earl himself called now about
 three years since, this year ought to
 go to *Rome*, without doubt to con-
 sult there of serious things, concern-
 ing the Design, with Gifts and Spee-
 ches: the Jesuits watch diligently
 to their Masses.

The Jesuits
 learn of the
 Serpents to
 seduce Men by
 fond Instru-
 ments to their
 ruine.

Her Voyage to
Rome to visit
 the Pope, made
 her frequent-
 ly to visit his
 Legate.

The Countess
 besike was his
 fore-runner
 thither.

At

No wonder
the Earl's
debts be so
great.

A School of
Nuns.

Is not the King
in great dan-
ger who hath
such a person
in his Bed-
chamber?
Now Keeper
of the Great
Seal.

Both King and
Prince have
Jesuitical A-
gents in their
Bed-chambers.

At *Greenwich*, at the Earl's cost, a
Feminine School is maintained, which
otherwise is a Monastery of Nuns;
for the young Girls therein, are sent
forth hither and thither into Foreign
Monasteries beyond the Sea.

Master Porter of the King's Bed-
chamber, most addicted to the Ro-
mish Religion, is a bitter Enemy of
the King; he reveals all his greatest
secrets to the Pope's Legate; although
he very rarely meets with him, yet
his Wife meets him so much the oft-
ner; who being informed by her
Husband, conveys secrets to the Le-
gate. In all his Actions he is nothing
inferior to *Toby Matthew*; it cannot
be uttered how diligently he watch-
eth on the business.

His Sons are secretly instructed in
the Romish Religion; openly they
profess the Reformed. The Eldest
is now to receive his Father's office
under the King, which shall be;
Cardinal's Hat is provided for him
other, if the design shall succeed
well.

Above

Above three years past the said Master Porter was to be sent away by the King to *Morocco*; but he was prohibited by the Society, lest the business should suffer delay thereby. All business and employments must be set aside to promote this Plot.

He is a Patron of the Jesuits, for whom for the Exercise of Religion, he provides Chapels both at home and abroad.

Secretary *Windebanke*, a most fierce Papist, is the most unfaithful to the King of all men; who not only betrays and reveals even the King's Secrets, but likewise communicates Counsels by which the Design may be best advanced. He at least thrice every week converseth with the Legate in Nocturnal Conventicles, and reveals those things which he thinks fit to be known; for which end, he hired a House near to the Legate's House, whom he often resorts to through the Garden-door; for by this vicinity the Meeting is facilitated.

The said Secretary is bribed with Gifts to the Party of that conjured Society, by whom he is sustained, that Papists spare no cost.

K

that

that he may the more seriously execute his office.

He sent his Son expressly to Rome who ought to insinuate himself into the *Roman* Pontiff.

The other
Conspirators
Names.

Sir *Digby*, Sir *Winter*, Master *Montague* the younger, who hath been at *Rome*; my Lord *Sterling*, a Cousin of the Earl of *Arundel's*, a Knight of the Countess of *Newport*, the Duchess of *Buckingham*; and many others who have sworn into this Conspiracy, are all most vigilant in the design. Some of these are intimate with the hope of Court, others attend to Political Offices; others attend to the Sixteen Cardinal's Caps that are vacant; which are therefore detained idle for some years, that they may impose a vain hope on those who expect them.

A fit Cover
for such a
Dish.

The President of the aforesaid Society was my Lord *Gage*, a Jesuit Priest, dead above three years since. He had a Palace adorned with various Pictures, which counterfeited Prophaneness in the House; but when them was palliated a Monastery where

wherein forty Nuns were maintained, hid in so great a Palace; it is situated in *Queen-street*, which the Statue of a Golden Queen adorns. The secular Jesuits have bought all this street, and have reduced it into a Quadrangle, where a Jesuitical College is tacitly built, with this hope, that it might be openly finished, as soon as the Universal Reformation was begun.

The Pope's Legate useth a threefold Character or Cypher; one, wherewith he communicates with all Nuncio's; another, with Cardinal *Barbarino* only; a third, wherewith he covers some greater Secrets to be communicated.

Whatsoever things he either receiveth from the Society or other Spies, those he packs up together in one bundle, dedicated under this Inscription: *To Monsieur Stravio Archbishop of Cambray*: From whom, at last, they are promoted to *Rome*.

These things being thus ordered, every thing be laid to the balance,

it will satisfie in special, all the Articles propounded. Wherein,

1st, The Conspiracy against the King and Lord Archbishop is detected, and the means whereby ruine is threatned to both, demonstrated.

2^{dly}, The imminent dangers to both Kingdoms are rehearsed.

3^{dly}, The Rise and Progress of that *Scotish* Fire is related.

4^{thly}, Means whereby these *Scotish* Troubles may be appeased, are suggested: For after the *Scots* know by whom, and to what end their Minds are incensed, they will speedily look to themselves; neither will they suffer the Forces of both Parts to be subdued, lest a middle Party interpose, which seeks (to the ruine) of both.

5^{thly}, With what Sword the King's Throat is assaulted, even when the strife shall be ended, *Cunew* his Confession, and a visible demonstration sheweth.

6^{thly}, The

A good Caveat for *England* now.

6thly, The place of the Assembly, in the House of Captain *Read*, is nominated.

7thly, The day of the eight days dispatch by *Read* and the Legate is prescribed.

8thly, How the Names of the Conspirators may be known.

9thly, Where this whole Congregation may be circumvented.

10thly, Some of the Principal, unfaithful ones of the King's Party are notified by Name; many of whose Names occur not; yet their Habitations are known; their Names may be easily extorted from *Read*.

If these things be warily proceeded in, the strength of the whole business will be brought to light; so the Arrow being foreseen, the Danger shall be avoided: which that it may prosperously succeed, the Omnipotent Creator grant.

The Archbishop's Indorsement with his own Hand. Rec. Octob, 14, 1640.

The Archbishop and King *Charles* the First not crediting nor pursuing

Let *England* note, that had this Discovery been faithfully and wisely managed, the Conspirators apprehended, and their Offices disposed of to true Protestants, Wars had ceased, Contention in Religion had been turned into Unity, God truly Glorified, and three Nations made peaceable.

these Discoveries how *Rome* was contriving the Destruction of Church and State, the Papists persisted and drove on their Designs, not only in *England* and in *Scotland*, by raising Feuds and Heats amongst the Protestants in *England*, and Wars between *England* and *Scotland*; but prepared for a Rebellion in *Ireland*. For the

The Popish Policy to get *Dublin* to be under a Popish Jurisdiction, being the first step to the Rebellion, Anno 1641.

Henry Jones, late Bishop of Meath, his Memoir amongst the Memorials of the *Irish* Rebellion,

better and speedier furtherance of the *Irish* Plot, the Papists for the securing of *Dublin*, the Metropolis of the Realm, and that it might be in a Papal Jurisdiction, Contrived thus by Proposals: "*Dublin* (saith the Lord of *Gormonston*) is the chief Head and City of this Nation, as *London* is of *England*; I do wish this Corporation much Prosperity and Honour; and if, Mr. Mayor, You and your Brethren be willing you shall have equal Dignity, Honour and State granted unto you as *London*; it may easily be procured; and in case you will assent unto these Proposals, it shall be obtained: And for the Cities Credit and Repute, I will become one

"

" of your selves ; and if you think
 " me worthy of the place, I shall be-
 " come the first Lord Mayor of your
 " City.

The Mayor and Aldermen of *Dub-*
lin returned his Lordship thanks, the
 Protestant Party being not for this
 Honour, having not a competent
 Annuity or Revenue for to support
 that Dignity ; but the Romish Alder-
 men and Citizens embraced the prof-
 fer ; yet the Protestant Party prevail-
 ed, and thereby the Lordship of *Dub-*
lin ceased, and was not granted and
 accepted of until the year of our Lord
 1666. Sir *Daniel Bellingham* becom-
 ing the first Lord Mayor thereof, af-
 ter King *Charles* the Second's Resto-
 ration.

And the better to accomplish their
 design for the Plot of 1641. one
White wrote this Letter following to
 a Popish Peer of *Ireland*, that the City
 of *Dublin* might be at that appointed
 time under a Popish Jurisdiction.

A LETTER to a Popish
Peer of Ireland, how he may
secure the City of Dublin a-
gainst the Protestants, at the
prefixed time appointed and
plotted by the Irish Papists
to Rebel in the Year 1641.
found with other Papers at
the taking of Drogheda, af-
ter the Rout of Remines.

This is a Repetition from the 2^d 3rd.

My Lord,

This Letter
directed to
the Lord Vis-
count G.

IF you can procure a Patent for the
City of Dublin, to make their
Mayors Lord Mayors as well as London,
their Policy will be to offer the Catholic
Aldermen to become free of the same,
none being so proper to consult herein as
Alderman Jyans, who must declare to
the Table of Aldermen the great Affec-
tion your Lordship hath for that City;
and also tell them how you are going
ever, and shall tell his Majesty how
much

much they be his faithful Subjects :
 And in case they would accept of your
 Lordship, you would Honour their City
 to become their first Lord Mayor, and
 to procure them Letters Patents for
 that Dignity ; and that it may remain
 upon Record how a Noble Peer of the
 Realm became the first Lord Mayor
 thereof. This being broken unto them,
 and his Majesty's Letters procured for
 the Passing of this Patent, the Work is
 in a manner perfected ; and we be in a
 fair way ere long to assuage Heresie and
 the Episcopacy ; for Exeter's Book hath
 done more for the Catholicks, than they
 could have done themselves : For ha-
 ving written that Episcopacy in Office
 and Jurisdiction is absolutely Jure Di-
 vino (which was the old quarrel between
 the Bishops and King Henry the 8th,
 during his Heresie) then Disputed up-
 on ; which Book doth not a little trou-
 ble our Adversaries, who declare this
 Tenet of Exeter's to be contrary to the
 Laws of this Land. You will see a great
 Oak fall speedily, which formerly sha-
 ded poor Ireland's Glory. All is like to
 prosper here ; so I hope with you there.

Yours
 TON

You shall have no more from me till we meet at London, which I hope will be shortly.

London, Febr.
12. 1639.

Your Lordship's humble and
true Servant at Call,

T. WHITE.

*Copia vera ab Originale, ut fuit cum Hen.
Midenfis Episcopo.*

The Protestant
Government
of Ireland esca-
ping the bloody
Conspiracy of
Irish Papists,
that Parlia-
ment set a part
a day yearly
of Thanksgi-
ving for the
same.

Now set aside
by *Tyrconnil*.

The Year following, being 1641
(as you may read in the Records of
that Privy Council of *Ireland*, like-
wise by the Letters of the Lord Ju-
stices thereof, to the King and Coun-
cil of *England*, and by Sir *John Tem-
ple's* Relation of that Rebellion, and
in Doctor *Burlace* his History of the
Irish Rebellion) began this bloody
Treachery upon the 23th of *October*,
which Day by Act of Parliament was
proclaimed and voted to be kept Ho-
ly, and hath been observed there un-
til *Tyrconnil* received the Sword,
which since by this Papal Authority
hath been ejected; but God I hope
will restore all true Protestants to that
King.

Kingdom again, that they and their Posterity may return God double praise for their Deliverance.

These bloody Acts of the *Irish* Papists stirred up the hearts of the People of *England*; then busie Jesuits, to kindle the fire, and to blow the coals of Wrath and Fury, that it might consume and destroy King *Edward* the Sixth's Reformation of the Church, and Laws of *England* the sooner, in Puritanical shapes, infused into the Brains of the common sort, That the Common-Prayer was absolute Mass translated into English, (just as faithfull *Commune* the Dominican Friar, and *Thomas Heth* disguisedly seduced the People in the Reign of Queen *Elizabeth*, as is already mentioned) which Seducements and Infusions at last pull'd down King *Edward's* Reformation and Episcopacy of *England*, and in lieu thereof set up a Presbyterian Directory about the year 1642.

The Roman Catholicks disguisedly, in these times, railed against the Reformation of the Church of *England*, as much as their Predecessors did

Wars being kindled in *Scotland* and *Ireland*, Jesuits begin to make separation amongst the *English* Protestants.

Let our last
Separations
and Divisions
be our present
Warning not
to separate or
dispute of Re-
ligious Mat-
ters, but ex-
tirpate Pope-
ry.

did against *Martin Luther*. In *Luther's* time not only Papists railed against him, but also the Sectaries; for at that time *Thomas Munser*, one of the first Preachers and Ring-leaders of the *Anabaptists* wrote as fiercely against him as the *Papists*. Thus the Directory was no sooner set up, and Episcopacy laid aside, when both the *Independants* and *Anabaptists* began to clash as much against Presbytery, as against Episcopacy; all which may be read in Mr. *Thomas Edwards's* Writings, entituled *Gangrana*, first and second Parts: Wherein you may behold of the many horrible Errors and Blasphemies, which the Sectaries preached and practised in those days; all which was Meat, Drink, and Cloathing to the Papists to see these Factions and Separations wrought amongst Protestants; all secretly contrived through the Policies of *Rome*, and her Jesuits, pretending Conscience, and preaching up Liberty and Toleration for their Schisms, &c.

We shall therefore cite you a Copy of a Letter written in the times of the late Troubles in this Nation, when Sects and Schisms were a-sowing amongst us, during the Wars then between King and Parliament; which Letter, though by an unknown Hand, came to the late *James Usber*, that Reverend Primate of all *Ireland*; amongst other Letters and Papers afterwards coming to the hands of Dean *Barnard*, he dispersed several Copies of these Papers to certain of the Clergy and Members of the Church of *England*, to remain for Memorials, whereby we may be the wiser to Salvation for the future. The one of which is as followeth.

A Copy

A Copy of a LETTER sent
unto James Usber, Arch-
bishop of Armagh, as it was
Entred in the Society of
Jesus at Paris, which came
from an unknown Hand,
Anno 1652.

Reverend Sir,

This not only
verifieth the
Plot aforesaid
against the
King and the
Archbishop,
but testifies
who be the
Authors of
our Separat-
ists and Se-
ctaries.

WE doubt not but to make a great
Progress in what we have un-
dertaken; we have put the Mobile out
of conceit with Canterbury, the Head
of their Heretical Episcopacy, and doubt
not in time to perfect our designs through
frictions between themselves. It may
not be totally Arms that can conquer
Heresie, as you have advised, but Sepa-
ration, which hath prevailed much of
late. Many of the common sort are fal-
len from the Heretick Bishops, and are
for a Synod or Assembly of Presbyters,
who shall soon eclipse their Pomp. We
be encouraging the Independants purpose-
ly to balance the Scales, lest they grow

too ponderous, high and lofty: And as we shall find them also, we shall encourage the Anabaptists, knowing all these were a Distraction to an Heretical Monarchy.

For the better furtherance of these affairs, we have brought over several French and Spanish Histories of the late Passages and foreign Affairs in those Dominions, mixed with domestick Matters also, lately Printed at Paris, and at Sevil; wherein is contained his Holiness's Letter to this King, whilst he was Prince of Wales, and in Spain, and his Answer to the same, out of which Books are now lately Printed these two Letters in French, and in English, which hath amazed this Nation.

2dly, We shall hinder the Hereticks by finding them work at home, and thereby prevent their sending Aid for Ireland; for we have Parties of great Skill and Policy on both sides, as well with the Parliament-Crew, as with the King: so that if either take, we are safe, so we do not discover our Projects to our Adversaries.

3dly, We intreat you to signifie unto the Convent, that we want wise, learned,
and

and subtle Scholars to come and oppose these new Sects, that they may still be at variance, especially amongst the Parliamentaries; and for the other Party with the King, we have equality, and fear them not.

Note how little A. B. regarded his own safety, altho' Babersfeld and Sir William Basswell had given him warning.

The old Cub Canterbury suspects not the Church-Catholick in the least, but is inveterate against the Puritan sort, and they against him, which is a just Judgment on him for his inveterate Piece written against Father Fisher. We seem very civil to him, and cherish him against the Puritans, whilst we visit him; so that he dreams not how the Net is spread to catch him.

Consider of these things, and consult the Cardinal with them: Let a supply of Money be sent for. We must encourage the Undertakers, and bribe others, otherwise it may not only prolong, but oppose Causes. The last Check that was sent to the Fraternity from the Cardinal had like to have marred the business; it discourag'd several. Let him therefore send a kind Message by the next opportunity; that, with the Money, will prevail much. In the mean time we
knowledge

acknowledging the Authority of the Superior, and Power of the Holy Society. I conclude always their true and faithful Slave and obedient Member to advance the Cause of the Holy Catholick and Mother-Church of Rome, till Death,

J. Fagan.

London, May
17. 1642.

To the Sacred and Holy Society
of Jesus at Paris, &c.

Now, good Christians, that we may further Chase these Roman Foxes, who stir'd up the Sectarian Firebrands to destroy the Uniformity within the Church of *England*, we likewise shall lay before you another Letter of a Jesuit's Policy to make Factions amongst Protestants. How these Wolves in a Puritanical Dress were the Instruments of ruining the Church of *England* formerly, and that it may be for a future warning to the People to be aware of Separation: It runs as followeth.

A true Demonstration.

L

A Copy

A Copy of a Jesuit's LETTER
sent unto *James Usber*, as
was Entred in the Society of
Jesus at *Paris*, which came
to his Grace's Hands Anno
1652. from an unknown
Hand.

Reverend Fathers,

See here how
some dispences
outwardly to
contradict her
own Doctrine,
yet secretly to
bring in Pope-
ry by Faction.

See here how
some dispences
outwardly to
contradict her
own Doctrine,
yet secretly to
bring in Pope-
ry by Faction.

WE and our Brethren (as our
Brother in *Jesus* can inform
you) have with all diligence and art (as
much as Nature can afford, or Human
Reason endow'd) perfected the Ordinances
and Statutes of the Holy Society
our Adversaries the Heresicks be-
neither the wiser, nor mistrusting our
Order or Function in the least ; so that
our Drifts will take, if continued as
begin, they still in any wise not
straining our Catholick Intentions.
ye not dismay'd, nor jealous of our
thern Correspondents. Although the
term you Sons of the Whore of Baby-
lon, at present we cannot help it : to

we term the Episcopacy of the Heretical
Tribe of this Nation the same, purpose-
ly for our proper Ends and Assurance
of perfecting a Toleration for Consci-
ences.

We desire some able Assistance from
you, and other places; as from Italy,
Portugal, and Spain; and also your
Council and theirs, especially whilst this
Heretical Synod of Presbyters rule and
govern; truly we find them a perverse
set of Hereticks to class with; for since
they have become Masters, and conquer'd
the Heretical Bishops, we find great op-
position, and require more assistance.

It is not ripe enough as yet to set
Baptism a-madding at this time, but
rather set Enmity and Variance between
John Presbyter (that Tribe of
John Calvin their Master) and the
Independant. Jesu Mary be praised,
as that Tribe holds Sir John tug. We have
sent private Intelligence unto * Pati-
ence, hearing he and that Tribe have
Newly fallen out at New-England, en-
treating to return; for here he may
rather class with a Presbyterian, than
with those, being bred up and train'd up

Note by this
that they
make no Dif-
ference be-
tween Episco-
pacy and Pres-
bytery, but
hate them a-
like.

* Note that
Patience was
Fleerwood's
Chaplain in
Ireland, and a
great Dipper
of the People.

for that Sect, and there be less suspected.

*Hugh Peters
here proved
a Knave.*

I here send you a Roll of the Names who contend with Sir John's Tribe: Mr. Peters, who was once a going to New England, but 'tis thought expedient and fitter for that Cause to retain him at home. Mr. John Lilborne is a stout Blade against the Heretical Synod, and has written sharply against them: As for the rest of their Names, how they be qualifed, what Points they stand upon, and what new Doctrines they have spread, the Roll will inform the Society.

The Anabaptists increase a-main; and Peter Pain, who was lately Discovered, hath fled from these Parts, and is gone into Yorkshire, where he goeth now under the Name of T.C. Look in to the Licence-Book, and you will know under what Names he was to go in case of discovery.

I suppose the Deputy-Provincial hath given you all Accounts at large, which causeth me to omit some Passages; but you shall have shortly a larger Description, as soon as we proceed further in our
Affairs

Affairs, nothing hindring the same but the damn'd stop which the Heretical Synod put unto our late Petition, against the Toleration of tender Consciences.

We humbly conclude, ever testifying our due and promised Obedience to the Fraternity of the Holy Society of Jesus, whose Undertakings to the Advancement of the Mother-Church his Holiness, and the Propagation of the Faith thereof, we ever intreat the Blessed Trinity, the Holy, Blessed Virgin Mary the Mother of God, Arch-Angels, Angels, Cherubims and Seraphims, Patriarchs, Prophets, St. Peter, St. Paul, the Apostles; Martyrs, Saints, and all the Heavenly Host to assist and bless, &c. Amen.

London, April 6.
1645.

J. Fagan.

By these Testimonies it is plain, not only who were the Seducers of our Dissenting Brethren, and how they put on the Mask or Vizard of Pharisaical Righteousness and Hypocrisy; but that as they have begun

L 3

this

By this you may see how K. James the Second's Policy to grant the late Liberty of Conscience.

this contrivance, they will continue; therefore let this be a warning unto all Protestants not to separate, but to unite and go into the House of the Lord with one heart and voice, singing, *O be joyful, &c.*

By these two Letters all good, serious, and pious Christians (if well pondered) may behold how Popery was ushered into *England* through a pretended Zeal; and an outward shew of Animosity against Popery. We shall therefore ask these Questions: Whence came it to pass that Popish Opinions were maintained, even by those who were not suspected to be Papists? For, *first*, the Authority of Scriptures were cried down under the pretence of having the Spirit; for *Quakers*, and other of the Sectaries, never would read the Bible in their Meetings, nor carry their Bible with them, but prattle *extempore*. Herein they follow *Rome* in prohibiting the Reading and Quoting the Scriptures. *Secondly*, How came these Sects to claim an Infallible Light, and to make all their Followers pin their Faith

Faith on their Sleeves, viz. on their Opinions? Is not this an Emblem of Popery? were not every one of these a Petty Pope?

Thirdly, Christ Worshipped in Man; Was not this the next way to have him Worshipped in an Host? And did not *James Nayler's* Followers Worship him as Christ, just as Papists do their Pope?

Fourthly, Did they not write and cry out in Pulpits, That the Ministers of the Church of *England* were no Ministers? Do not *Baal's* Priests of *Rome* say the same?

Fifthly, Did not these Sectaries declare, That it was not Lawful for Men to join with the Church of *England* in Publick Assemblies? Have not the Popes and their Popish Orders (ever since the Reformation) said the same?

Sixthly, Did they not say, That the Ordinances of God, are not effectual in the hands of unholy Men? As if the Efficacy of the Ordinances depended on the Goodness of Men; and, as the Papists say, the Intention

of the Administration is necessarily required to the Truth of the Sacrament.

Seventhly, They said, That all which was Established by King *Edward* the Sixth, Queen *Elizabeth*, and their Parliaments in the Church of *England* was Popish: Pray did not these Sects, by these Railings, and outward Pretences and Acts, bring it to that pass, that they had no other Tenets but Popish ones, only Mass excepted?

Lastly, How came this restlessness of ours, but from the influence of a Foreign Power upon us? And what Foreign Power hath the like influence upon us, to that of the Pope?

Much more may be proposed tending to a Discovery, how far the Church of *Rome* hath crept in amongst us, and had to do in all the Affairs of the Realm, especially from *Gundamore's* Embassy, and the Proposals of our Kings and Princes to Marry with Romish Monarchs. But the Almighty God hath yet much more,

more, in season, to discover; for Truth is the Daughter of Time.

Let us come to the main Drift of Romish Projects. It is most certain that Papists pretended that they were only King *Charles* the First's most faithful Subjects, notwithstanding the Testimony of their horrid Conspiracy against our Church and State, as is visibly seen by the aforesaid Letters which were sent to *William Laud* Archbishop of *Canterbury*. The Papists finding that they could not accomplish their damnable Designs, by joining with several of the Protestants on the King's side and Party alone, procured divers Licences or Indulgences from beyond Seas to assume several *Sects* and Functions; also to be of the contrary side, that the Protestant Religion might bear not only the Odium of their Conspiracies, but to confound Monarchy, absolutely hoping thereby to accomplish the bringing in of Popery and Papal Jurisdiction.

To

To prove that *Rome* was the chief Instrument to draw the Subject into this horrible Engagement, we will begin to bring that Reverend Person Dr. *Du-Moulin* for one of our Authors, who, in his Vindication of the sincerity of the Protestant Religion, writes thus;

How *Rome* contrived the late King's Death.

See Dr. *Du-Moulin*, Pag. 58, 59.

Compare this Doctor's Judgment and the two Jesuits Letters sent to A. B. *Usher* aforesaid.

“ When the business of the late
 “ bad Times are once ripe for an Hi-
 “ story; and Time, the bringer of
 “ Truth, hath discovered the My-
 “ steries of Iniquity, and the Depths
 “ of Satan, which have wrought so
 “ much ruine and mischief; it will
 “ be found that the late Rebellion
 “ was raised and fostered by the Arms
 “ of the Court of *Rome*. That Je-
 “ suits professed themselves Indepen-
 “ dant, as not depending on the
 “ Church of *England*: And Fifth-
 “ Monarchy-men, that they might
 “ pull down the English Monarchy;
 “ and that in the Committees for the
 “ Destruction of the King and the
 “ Church, they had their Spies and
 “ their Agents. The Roman Priest
 “ and Confessor is known, who when
 “ he saw the fatal stroak given to
 “ our

our Holy King, and Martyr, flourished with his Sword, and said,
Now the greatest Enemy that we have in the World is gone. To confirm what this Reverend Divine hath written, we intreat the Readers to cast their Eyes on these words, which Mr. Henry Fowles specifies in his History of the *Wicked Plots and Conspiracies of our pretended Saints*, Page 14. his Words being thus :

“ When the late King was Murdered, Master Henry Spotswood, riding casually that way just as his Head was cut off, espied the Queen’s Confessor there on Horseback, in the Habit of a Trooper, drawing forth his Sword, and flourishing it over his own Head in Triumph, (as others then did) : At which Mr. Spotswood being much amazed, and being familiarly acquainted with the Confessor, rode up to him, and said, O Father ! I little thought to have found you here, or any of your Profession, at such a sad spectacle. To which he answered, That there
 “ were

Prynne’s brief, necessary Vindication, p. 45.

Another Testimony, shewing how Rome contrived the Death of the late King.

“ were at least Forty or more Priests
 “ and Jesuits there present on Horse-
 “ back, besides himself. The Relu-
 tancy of this Story is home and par;
 and for the Truth of it, I referr you
 to Mr. Prynne.

Again, for a more sufficient proof
 that these Fishers have formerly trou-
 bled the Waters, and have spread their
 Nets, and catch'd some of you and
 your Ancestors in these late days of
 Tribulation; I shall lay before you
 another Letter, written from a Re-
 verend Father to another most Re-
 verend one: The Copy of which run-
 neth thus.

Note. • Most Reverend,

Dr. John Bram-
 hall being then
 Bishop of Der-
 ry in Ireland,
 wrote this
 Letter to
 A. B. Usher,
 whose Successor
 in the See of
 Armagh he be-
 came at King
 Charles the Se-
 cond's Resto-
 ration.

I Take my Pilgrimage patiently, ye
 cannot but condole the Change of
 the Church and State of England; and
 more in my Pilgrimage than ever, be-
 cause I dare not witness and declare
 that straying Flock of our Brethren in
 England, who have mis-led them, and
 who they be that feed them. But that
 your Lordship may be the more sensible
 of the Churches calamity, and of the
 danger

danger she is in of being ruined, if God be not merciful unto her. I have sent you part of the Discoveries, and it from visible hands at this present, having to send a Messenger, and so fit an Opportunity.

It plainly appears, that in the Year 1646, by order from Rome, above an hundred of the Romish Clergy were sent into England, consisting of English, Scotch, and Irish, who had been Educated in France, Italy, Germany, and Spain, part of these within the several Schools appointed for their Instructions. In each of these Romish Nurseries these Scholars were taught several Handicraft Trades and Callings, as their Inclinabilities were most bending; besides their Orders or Functions of that Church. They have many yet at Paris a-fitting to be sent over, who thrice in the week oppose one the other: The one pretending Presbytery, others Independism; some Anabaptism, and other contrary Tenets, dangerous and prejudicial to the Church of England, and to all the Reformed Churches here abroad. But they are wisely preparing to prevent these Designs;

Note, this Letter is Printed in the late Book of the Life of Bishop Usher, among other of the Letters there set forth to publick view.

Note from whence spring all our Separations in the Church of England.

signs ; which I could heartily wish were considered in England amongst the wise.

Note, how Rome admits of Toleration to support her Popery.

Jesuits and Romish Emissaries have divers Names.

This sort of Intelligence verifieth the Correspondence with Rome, mentioned in Habermeld's Discovery.

When the Romish Orders do argue Pro and Con, there is appointed one of the Learnedest of these Convents to take Notes, and to judge as they find his fancy, whether for Presbytery or Independancy, Anabaptism, Atheism, or for any new Tenets ; so accordingly they are taught to act and exercise their Wits.

Upon their permission, when they are sent abroad, they enter their Names in the Convent-Register, also their Licence ; If a Franciscan, if a Dominican, if a Jesuit, or of any other Order, having several Names there Entred in their Licence, in case of Discovery in any one place, then to fly to another, and there to change their Name and Habit.

For assurance of their Constancy to their several Orders, they are to give Monthly intelligence to Fraternities of all their Affairs, where-ever they be dispersed ; so that the English abroad know better News than they at home. When they return into England, they are taught their Lesson, to say (if any one enquire from

from whence they came) That they were poor Christians, formerly fled beyond Seas for their Religion sake, and are now returned with Gladness to enjoy their Liberty of Conscience.

The Hundred Men that went over in the Year 1646, were most of them Soldiers in the Parliament-Army, and were daily to correspond with the Romanists in the late King's Army that were lately at Oxford, and pretended to Fight for his Sacred Majesty; for at that time there were some Roman Catholicks who did not know this Design a-contriving against the Church and State of England;

in the Year following; in 1647, many of these Romish Orders, who came over the Year before in Consultation together, knowing each other; and those of the King's Party; asking some, Why they took with the Parliament side? and asking others, Why they were bewitched to turn Puritans, not knowing the design. But at last secret Bulls and Licences being produced by those of the Parliament-side, it was Decreed between them, There was no better design to confound the Church of England, than by pretending

Liberty

Note how the Pope of Rome granted secret Bulls and Indulgences to cut off King Charles the First. This being the Effect of a Protestant King to marry a Popish Princess.

Liberty of Conscience. It was agreed then that England would be a second Holland, a Common-wealth; and so, what would become of the King? It was answered; Would to God we were come to that Point. It was again replied, Your selves have preached much against Rome, and his Holiness, that she and her Romanists will be little the better with that change. But it was answered, You shall have Masses sufficient for a hundred thousand in a short space, and the Governors never the wiser. Then some of the Mercuri-fullest of the Romanists said, This cannot be done, unless the King die. Upon which Arguments the Romish Orders thus Licenced, and in the Parliament-Army wrote thus unto their several Convents; but especially to the Sorbonists, to make away our late Godly King, and his Majesty his Son, our King and Master, who, blessed be God, hath escaped their Romish snares laid for him. It was returned by the Sorbonists, That it was lawful for any Roman Catholick to work Change in Governments for the Mother-Churches advantage.

Let Papists no more say, that Protestants contrived their King's Death.

and chiefly in an Heretical King-
dom, and so lawfully make away the
King.

Thus much to my knowledge have I
seen and heard since my leaving your
Lordship, which I thought very requi-
site to inform your Grace; for my self
could hardly have credited these things,
had not mine Eyes seen sure Evidence
of the same.

Let these things sleep within your
Grace's breast, and not awake but upon
your grounds; for this Age can trust no
more, there being so great fallacy amongst
men. So the Lord preserve your Lord-
ship in Health for the Nation's good,
and benefit of your Friends; which shall
ever be the prayers of

Your humble Servant,

Jo. Derensis.

Thus Satan wrought Romish Re-
bellion under a Puritanical shape. O
our Brethren, who have wandred
from the Church of England, would
collect these Devices, how Rome,
the Contriver, hath slip't her Neck
from

Let these Te-
stimonies, if it
be the Will of
Almighty God,
produce a Bro-
therly Love &
Happy Union
amongst Pre-
testants.

from the Halter, and is yet spinning
 of Hemp to hang her Assistants in
 end: For plainly by these Grave
 Godly Bishop's Letter, you may see
 how these Emisaries caused Separation
 among Protestants; and how
 they blowed the Sparks of Errors and
 Heresies in these Nations.

Now, to conclude, I beseech
 Papists and others who have be-
 mis- led, to cast away all Prejudice
 and Passion, and diligently to con-
 sider hereof, and to detest all Sectarian
 and Jesuitical Doctrines, Masked with
 glorious Titles and pretended Piety,
 and endeavour to be gathered to-
 gether, into that Society, whereof Christ
 is the Head. The God of all Truth
 confirm and establish all true Chris-
 tians in Truth, and discover all
 Treacheries and Errors, that such as
 are now Papistically minded, and
 wander astray, may acknowledge
 their former Errors and Transgressi-
 ons, and embrace the true Catholic
 Faith; and that such as stand in
 the Truth, may be confirmed in the Truth, that

which they and we jointly may Loyally
 stand under our Prince, and serve the
 only true and everlasting God, and
 glorify his holy Name, now and for
 ever.

Having a Collection of Romish
 Policies, contrived by the Clergy and
 Orders of that Church, to nullifie the
 Reformation of the Church of En-
 gland, as they were collected for-
 merly from and among the Papers
 of the most Reverend *James Usber*,
 sometime Archbishop of *Armagh*;
 and finding them useful, especially
 in these perillous days to be divul-
 ged, and put forth to publick view;
 shall place them according to the
 Copy, after this manner following.

Anno 1636.

The Oath of Secrecy devised by the Roman Clergy, as it remaineth on Record at Paris, amongst the Society of Jesus; together with several Dispensations and Indulgences granted to all Pensioners of the Church of Rome, who disguisedly undertake to propagate the Faith of the Church of Rome, and her Advancement. Faithfully translated out of French.

The Oath of Secrecy.

This Oath was framed in the Papacy of Urban the 8th.

I A. B. now in the presence of Almighty God, the Blessed Virgin Mary, the Blessed Michael, the Archangel, the Blessed St. John Baptist, the Holy Apostles St. Peter and St. Paul, and the Saints and Sacred Host of Heaven, and to my Ghostly Father, do declare from my heart, without Mental reservation

tion, That his Holiness Pope Urban
 is Christ's Vicar-General, and is the
 true and only Head of the Catholick
 Universal Church throughout the
 Earth; and that by the virtue of the
 Keys of binding and loosing given
 to his Holiness by my Saviour Je-
 sus Christ, he hath power to Depose
 Heretical Kings, Princes, States,
 Common-wealths, and Govern-
 ments, all being Illegal, without
 his Sacred Confirmation, and that
 they may safely be destroyed: There-
 fore to the utmost of my power I
 will and will defend this Doctrine,
 and his Holiness's Rights and Cu-
 stoms against all Usurpers of the
 Heretical (or Protestant) Authority
 whatsoever; especially against the
 now pretended Authority and Church
 of England, and all Adherents, in
 regard that they and she be Usur-
 pal and Heretical, opposing the Sa-
 cred Mother Church of Rome. I do
 renounce and disown any Allegiance
 due to any Heretical King, Prince,
 or State, named Protestants, or O-
 bedience to any of their Inferior Ma-
 gistrates or Officers. I do further
 declare, That the Doctrine of the
 Church of England, of the Calvinists,
 Anabaptists, and of other of the name

* Note how
the Pope and
Rome dispenses
with her Emis-
saries, to as-
sume outward-
ly any Reli-
gion.

Protestants, to be damnable, and
themselves are damned, and to
be damned, that will not forsake
same, I do further declare, That
I will help, assist, and advise all,
any of his Holiness's Agents in
place, where-ever I shall be, in
England, Scotland, and Ireland, or in
other Territory or Kingdom, I shall
come to; and do my utmost to
extirpate the Heretical Protestant
Doctrine, and to destroy all the
pretended Powers Regal or other-
wise. * I do further promise and
declare, That notwithstanding I am
dispensed with to assume any Reli-
gion Heretical for the propagation
of the Mother Church's interest,
I keep secret and private all her
Agent's Counsels from time to time,
as they intrust me, and not to divulge
directly or indirectly, by word, or
writing, or circumstance, whatsoever,
but to execute all what shall be pro-
posed, given in charge or discovered
unto me, by you my Chastly Father,
or by any of this Sacred Convent.
All which I A. B. do swear by the
blessed Trinity, and blessed Sacra-
ment, which I now am to receive, to
perform, and on my part to keep in-
violably: And do call all the Hea-
venly

and Glorious Host of Heaven
witness these my real Intentions,
keep this my Oath. In testimony
whereof, I take this most Holy and
Blessed Sacrament of the Eucharist;
and witness the same further with my
Hand and Seal in the face of his holy
Convent this Day of An. Dom.

From the time of King *Charles* the first's Marriage with the Crown of *France*, it was consulted on by the *Jesuits* and *Sorbonists* at *Paris*, how to further and promote the Roman Faith in *England*, and thereby strengthen the Roman Cause. Having thus agreed, Letters were sent to *Rome*, signifying unto the Pope and Cardinals, that in case they expected to bring in the Roman Faith, and to convert Hereticks, then was the time, *England* and *France* being joined by Marriage; and then proposed several Proposals at certain times and seasons; which Proposals are daily (even to this very time) sent from *Paris*, &c. from all parts, as from *St. Omer*, from the chiefest parts of *Spain*, *Portugal*, *Germany*, and *Italy*; some of which be

these, unto which the Pope and Cardinals agree,

A Parliament
to devise an
Oath to check
this Oath of
Secrecy.

1. That an Oath be framed to be taken by all Parties intrusted with the Affairs and Secrets of the Mother-Church; the party to sign the Oath with his Hand and Seal, to deliver the same to the Convent or Confessor at the taking the said Oath; That the Oaths be printed with Blanks to place the Names of those who swear Fidelity to the Mother-Church, and for the Day of the Month and Year; and the Eucharist rendred and taken by the party who is to swear; and the same Oath to be witnessed, and remain upon file, to be a perpetual Ignominy to that party who shall betray or discover any of the Secrets revealed to the said Party after the taking the said Oath.

Nothing hind-
reth the Ex-
pulling of Po-
pery, or streng-
theneth her
Cause more,
than for Prote-
stants to Mar-
ry with Papists.

2. That Dispensations be granted for Roman Catholicks to Marry into Heretical Families, for the better propagating the Affairs of the Mother-Church.

3. The Party thus to be Married: That Contracts be made before Mar-
riage,

age, to enjoy his or her Religion, without interruption. Hereby it will advance the Church's Cause much; it will qualifie all Laws made against the Church and her Members; thereby many things will be discovered; it will allay the heat of Parliaments, having several Relations thus Married; it will procure Toleration for the Roman Faith, and so strengthen the Churches Interest within those Dominions; that it will never be possible for Hereticks to root out the Roman Faith therein established.

3. Seeing that Laws are made in England, That none of the Mother-Church-members must be capable of great or small Employments, or Places of any Trust: It is requisite to grant Dispensations to divers Parties to go to Church, yet to take the Oath as aforesaid, be he Pensioner, be he Officer, thus dispensed with; The Party confessing Quarterly or Monthly, as the Confessor shall urge the Party, and to receive the Eucharist at the Confession, during this Dispensation; and secretly inform the Mother-Church's

Note, Windsor, K. C. the First's Secretary was thus dispensed with to go to Church, yet a Papist, to advance Rome's Interest.

Church's Agents, of Causes, Matters, and Affairs accordingly.

Romanists of these Trades or Callings, dangerous to live, and to be suffered in Protestant Governments or Kingdoms.

4. That divers of the Roman Catholicks of *England* do breed up their Children unto necessary Callings and Functions, as Physicians, Apothecaries, Chirurgeons, Lawyers, Dancing, Singing, and Fencing-Masters, Tavern-keepers, Inn-keepers, House-keepers for Entertainment; all whom thus Educated for the Mother-Church's Cause, and Advancement of Catholicks and their Interest, as occasions serve, are to help and assist in their several said Callings or Functions.

From *French* Fashions and Inventions the *English* abroad are called the *French Apes*.

5. That *France* may invent all Fashions in Apparel to change and alter the *English* Habit, and that the several Nuns be supplied with Silver thread, fine thread Silks, and other Commodities, for to work at certain hours all sorts of Laces, and Dresses, Embroideries, Head-Dresses, and other Fashions, daily to advance Trade, and enrich the Monasteries: That when ever a new Fashion be found out, a Present be sent to Court, or to some

some Great Person, first to wear, then to the Court of *England*, or to any Great one there, be the Dress for a Man or a Woman, that the Nobility and Gentry may imitate and follow the same : That all other Fashions, except *French* or Foreign, be vilified, and none but Foreign Fashions esteemed in *England*, though never so well made without the *French* Mark or Signet be on them, to distinguish *English* Make from Foreign.

6. That by reason there be oftentimes search for Roman Clergy-men, and for Men of the Roman Orders, by reason they cannot or dare not wear their several Habits, it shall and may be lawful for the Roman Clergy, and Orders to wear disguised Apparels, or Dresses ; to wear Swords, to wear Periwigs, and other Fashions, within the several Countries and Provinces where Hereticks have Power and Government.

7. That the Parties dispensed with or Religions may have the use of Women, yet not to Marry either within the Church of *England*, or after the

Thus in other's days Priests and Jesuits were called Captains, and went in disguised Habits.

How our late new Marriages in Cromwell's Government came in fashion.

the Roman manner, but to chuse a Woman in case she will dwell with him, and say, *I will take thee as my Wife, but my Conscience will not permit me to Marry after the usual manner of the Nation.* Hereby the Party breaketh not his Vow, it being no Marriage, but Venial Sin; for which he shall have a Dispensation, during he is so employed to further the publick Good of the Roman Cause.

All this is verified by our Division in Charles the First's days, through Separation in the Church among Protestants.

8. That the Parties imployed to multiply the Divisions amongst Hereticks, there being no other way to confound their Heresies, seeing Grace nor Reason will not avert them from the same, must be dispensed with, to rail outwardly against us, yet against the Heresies of the Church of England, comparing them to us, and so rail against our Church, thereby only to encrease the Division amongst Hereticks. This alteration of Heresie will convert many to the Mother-Church, beholding their Inconstancy, and also hinder weak Romanists from changing their Faith to Heresie, we under-hand Preaching it as a Judgment

ment of God, fallen upon Hereticks, called Protestants, to fall from the Mother-Church.

9. That the Money raised for Pensioners, to keep of Acts, Wars, to discover all Counsels of Heretick Princes, and States, to infuse Matters into their Brains, and to carry on the Roman Interest be considered; That a Catholick King, Prince, or State, at any time, who is most engaged in Wars, Troubles, or otherwise; to contribute, during the same, larger than ordinary; and so every Catholick King, Prince or State, to compute and contribute, as they see cause, for their advantages.

Too much of this nature hath been practised in the Parliaments of *Charles the Second*, and of *James the Second* by Pensions from the *French King*.

10. That all Roman Catholicks within the Jurisdictions of Heretical Kingdoms, Provinces, or States, who are able to send their Sons and Daughters to be Educated when capable, to the Monasteries and Nunneries to be Educated, Principled, and Grounded in the Roman Faith, upon penalty of Damnation, that the Doctrine of the Mother-Church may encrease and still spread abroad, in spite of Heresie.

A Parliament to make an Act to hinder Foreign Education of Children.

11. That

The danger of
keeping Ro-
mish Servants.

That it be dispensed with all
Roman Catholick Servants, male and
female, for to live under the Service
of Hereticks, called Protestants, they
swearing not to change their Faith,
or to become of their Masters or Mi-
stresses Religion, and to give their
Confessor notice when ever they shall
hear any Plot or Matter against the
Mother Church, or any of her Clergy
or Members; also to help, further,
and assist the Cause of the Mother
Church, when ever required by their
Fathers Confessors.

The danger of
employing Ro-
mish Counsels.

That all Roman Catholick
Counsels in the Law, are to give Co-
pies of all Church Lands, or Abby
Lands, in such or such Deeds held by
Heretical Protestants; and they sent
to be Entred in the Registries of the
several Orders of the Mother Church
at Rome, there to remain on Record,
to testify unto all Catholick Kings
and Princes the justness of their Cause,
to oppose, or resist, and to fight a-
gainst all Heretical Kings, Princes and
Seates, to recover the same for the
Mother Church and her Clergy, and
Sacred Orders.

13. That

13. That all Roman Catholick Counsels in the Law, pleading for Hereticks against Roman Catholicks, we to give secret Intelligence to some other Party (if any flaw be in his Heretical Client's Writings) that the said Party may thereby inform the Roman Catholick, and the Counsel in the Law not to be suspected, but supposed the Counsel of the Roman Catholick found it out by Industry, and Learning in the Law.

14. That for encouraging all Roman Catholick Servants to inform their Confessors with all Matters that may prove prejudicial unto the Catholick Cause, which may be practised or spoken by their Heretical Masters or Mistresses, as they hear the same from time to time, to tell it to the Confessors; so a Pardon may be granted to such Servants of all Sins as oft as they inform their Confessors, and all Penalties taken off such, if any have been laid on them; and in case the Servant or Servants be poor or needy, the Confessor to encourage the Servant, by giving some reward in Money.

15. That

No Protestant
to employ a
Roman Catho-
lick Lawyer or
Counsel, shall
be liable to the
penalty

A Warning to
Masters and
Mistresses who
are Protestants
not to keep
Romish Ser-
vants.

16. That
17. That
18. That
19. That
20. That
21. That
22. That
23. That
24. That
25. That

The Oath of
Allegiance ta-
ken by a Ro-
man Catho-
lick, to be kept
but *durante be-
neplacito*.

15. That all Roman Catholics taking the Oath of Allegiance unto any Heretick King, Prince or State, are to keep and observe the same no longer than for the Mother-Church's advantage, or that there is urgent necessity; and so to dispense with any Roman Catholick as the Confessor shall see cause, or reason; still the said Roman Catholick so taking the said Oath, yet vowing and swearing to the Confessor, he takes the Oath of Allegiance in no other meaning or sense, but to preserve himself from Troubles, or for some Temporal gain and profit, and yet to succour the Cause of the Mother-Church, as occasion shall serve, to the utmost of his Power.

Note that
Plays on the
Stages were
not used much
until the
Match with
England and
France was fi-
nished.

16. Whereas the Hereticks (when they pretended to Reform the Catholick Religion) preached much against our Plays and Liberties of Sports, let it be Licensed, that the ingenious Wits, whether Ecclesiastical or Lay, of the Roman Religion, may act on Stages or Theatres, that it may be objected against Hereticks; Your

Ance

Ancestors (at your pretended Reformation) would not permit these things; how are you changed from them, and their Institution? This will make the Sectaries abhor their Principles, and the Roman Catholicks say, Whether did we more Evil in representing Pious Emblems of Sacred Stories, or of heathenish or wandring Fantasies.

17. That all Roman Catholicks in Offices dispensed with, (for assuming any Religion Heretical) do not specially issue our Writs, Warrants, or Attachments against any Member of the Mother-Church, without giving notice to the Party, that the Party might thereby escape, shun, or avoid the same; in so doing he shall testifie his Fidelity and Obedience to the Roman Church, and the Mother-Church.

18. That all Roman Catholicks in Offices, thus dispensed with; If a Judge, Sheriff, Bailiff, Magistrate, Justice of the Peace, shall have any Member of the Mother-Church brought before them, they shall use their utmost to take off, qualifie, or

Note the danger of having Popish Clerks, Officers or Judges, Lawyers, &c.

Note the danger of placing Romish Magistrates, Justices of Peace, &c. into Corporations, Shires, and Cities.

N nullis

nullifie the Accufation, Judgment, or Impeachment, and take Bail for the Member, and take off the Fine, in cafe the Member fo Accufed, Indicted, or Impeached, be in danger, and forced to efcape, for fafety of his Life, Estate, &c.

Note what hath hindred a thorow Reformation in this Land.

19. That all Roman Catholicks thus difpenfed with, if they fhall be Elected Members of Parliament, they are not to give Votes againft Roman Catholicks; or in cafe any Heretick Member fhall ftart any Propofal, or Question againft the Mother-Church, or her Adherents, then to ftart any other Question contrary to hinder the fame, and to make under-hand Friendfhip, as much as poffibly can be, to oppofe fuch Propofals.

This has been difcovered in the Plots of 78, and 79, by Oats, &c.

20. That againft the fitting of Parliaments in *England*, a confiderable Summ of Money be always in Bank ready to be difpofed to feveral of the Heretickal Members to befriend the Mother-Church's affairs, and to be difpofed of, as the Learned of the Roman Catholicks fo intrufted with the fame fhall think convenient.

21. That the Parties thus dispensed with, before their sitting in Parliament, be sworn by their Confessors to assure they will labour all that in them lies to succour and support the Mother-Church's Cause: Then these said Parties so dispensed with, to receive their Indulgences, and to be absolved from all Oaths that are to be taken, or shall be taken, during the session of Parliament.

How Rōmish Indulgences and Absolutions ruin a Nation.

22. That all Rōman Catholicks keeping Taverns, Ino-houses, Ale, or Victualling-houses; so all Rōman Catholicks letting Lodgings, shall discover to an holy Father of the Mother-Church, all News, or whatever they shall hear, that is or may be prejudicial to the Mother-Church, or to her Cause and Affairs, within twenty four hours at farthest, upon pain of an Anathema or Curse, or to their Brother Catholick, to be related immediately, without delay.

The danger of frequenting Taverns, Inns, and publick Houses of Entertainment.

These and many such-like Indulgences and Licences have been granted by the Popes of Rome, through the request of Jesuits and Rōmish

Emissaries, much detrimental to the Protestant Religion, and Government of these Nations of *England, Scotland, and Ireland*, which here are laid to publick view, that the Grand Powers of the Realm may seriously take them into consideration, as they had been Copied out of a bundle of Papers, sometime with the most Reverend *James Usber*, Archbishop of *Armagh*, and supposed to be sent from beyond Seas to him, from the Reverend Bishop of *Derry*, afterwards his Successor in *Armagh*, being written with the same Hand as the aforesaid Letter was, Signed, *Jo. Derensis*.

King *Charles* the First a Warning, that the Jesuits of *France* were contriving his Murther.

See Mr. *Pryn's* Speech, Page 57. and his Discovery of Free State, Tyranny, Page 48.

Let all true Protestants who desire sincerely to have a happy Union, but recollect what a blemish the Emissaries of *Rome* have cast upon those Protestants, named Presbyterian and Independant: *Rome* saying, That Presbyterians brought *Charles* the First's Head to the Block, and Independants cut it off: Whereas it is certain, that the Members and Clergy of *Rome*, under Dissenting shapes, contrived

contrived this Murther, as is already sufficiently proved; Nay the good King himself was informed how the Jesuits in *France* had a General meeting there, in which they immediately resolved to bring his Majesty to Justice (as they termed it) and so to take off his Head by Power of their Friends then in the Army. This King *Charles* the First was certified by an Express from thence, and wished to provide against it, but two days before his removal by the Army from the Isle of *Wight*, in order to his Execution.

This Express to King *Charles* the First verifieth what *James Bramhall*, then Bishop of *Derry*, wrote unto *James Usber*, Archbishop of *Armagh*, already mentioned.

Anno 1653, Maurice Conry, an *Anno 1653.*
Irish-man, and of the *Franciscan* Order, procured from *Oliver Cromwell's* See Mr. *Pryn's*
 own Hand and Seal a Pass to go and Narrative, Printed *Anno*
 return to and from *Ireland* when 1659.
 he pleased; all which was *Anno 1655*,
 taken about him at *Bristol* on the
 10th of *November*, and the Originals

were afterwards brought to Mr. William Pryn; who shews that the Maurice Conry had Fifteen extraordinary Faculties granted him from the Romish Clergy of his own Order, here in England, and Ireland to Exercise; which are as followeth.

1. First to Absolve all Hereticks in England, of what Nation soever.
2. To admit Men into his Orders.
3. To dispense with Oaths.
4. To dispense with saying Mass or Prayers at Canonical hours.
5. To dispense with the Ceremonies of the Mass.
6. To dispense for keeping Heretick's Books.
7. To dispense with all Particulars which might discover any of them to be Friars or Papists.
8. To Authorize.
9. To Print what Books he allowed, concealing the Names of the Printers, the Authors, or the Place, *Non obstante consilio Tridentino.*
10. To come into England Disguised as a Spanish Captain,
11. To

11. To have sundry Pass-ports from the King of Spain's Officers in the Low-Countries.

12. To raise Men for his Service, either in *England* or in *Ireland*.

13. To License Men to eat Flesh on all Fast-days, and Lent, throughout the year, lest they be discovered to be Clergy-men or Roman Catholics.

14. To permit Men to take Women, they giving assurance not to change Religion.

15. To dispense with any Roman Catholick, to assume any Opinion, or Tenet, for the good and benefit of the Catholick Cause, or for the safety of their Person, if there be present danger or necessity.

Notwithstanding that all these, together with *Cromwell's* Licence to go for *Ireland*, and to return when he pleased; yet after he had abode in Prison about two years at *Bristol*, upon an *Habeas Corpus* he was brought to *London*, and turn'd over Prisoner to *Newgate*, then to be Tried as a Popish Priest; but by directions (as

(162)

was conceived) before the Sessions he was let go thence, and was never enquired after since.

The danger of Toleration for Sectaries to Exercise amongst the Reformed of England.

Anno 1653.
See the false Jew, and his Examination Printed 1653. and Mr. Pryn's Narrative, Page 44.

A Jesuit pretending to be a Jew, and so became an Anabaptist, to make Separation amongst Protestants.

Through the Toleration which was permitted during the Contests that were between the King and his Parliament, innumerable Sects sprang, who maintained divers Blasphemous Tenets ; all which were Licensed by Rome and her Jesuits, who were sent over from beyond Seas to confound the Protestant Reformation. Witness likewise in the year 1653, the great *Anabaptist*, stiled the Administrator of *Hexam*, near *New-Castle*, in the North, afterwards removed to *Colchester*, was a Papist, if not a Jesuit ; and *Ramsfey* the *Scotch* Jesuit, were purposely sent over into *England* by the Pope and Jesuits, Anno 1653. *Ramsfey* went under the Notion of a Jew, to infuse new Notions into the *Anabaptists*, and to side with them ; who thereupon addressed himself to *Paul Hobson* the *Anabaptist*, a grand Army-Precacher ; and to this Administrator's Congregation, where he made a publick Profession, That he was

was a *Jew* by Birth, but was now
thoroughly converted to the Christian
Religion, by their Instructions, with
a publick Confession of his Faith,
which they printed; whereupon this
Ramsay was publickly dipped by this
grand Administrator at *Hexam*, and
received as a Member into their Ana-
baptistical Congregation, who much
gloried in it; till within few weeks
after, he was by the Mayor and Mi-
nisters of *New-Castle* clearly discover-
ed to be a gross Impostor; yea a
Scotch Jesuit, and sent up by them
to *London*; where after some re-
straint, he was enlarged without any
punishment; and after this he boldly
entred into the University-Schools at
Cambridge, desiring Conference with
Mr. *Smith* the Hebrew-Lecturer
there, with whom he discoursed in
Hebrew; professing himself to be
Soul and Body for the Catholick
Church of *Rome*.

There were also two other Jesuits
who pretended to be *Jews*; the one
was named *Eleazer Ben-Isaiah*, the
other *Joseph*, who were two grand
Impostors;

See more of
this *Ramsay* in
the second Part
of *Foxes* and
Firebrands.

Anno 1653.

See Mr. *Pryn's*
Narrative

Printed Anno
1659. Pag. 44.

Impostors ; these two were likewise Dipped by the *Anabaptists* ; they maintained Dipping, not Sprinkling, to be the only Baptism of Jesus Christ, and the *Anabaptists* to be the strong and truest Christians. In their Book then printed to the Republick Parliament, when *England* became a Commonwealth and a Counsel of State, *Anno* 1653. these two Mr. *Pryn* discovered to be gross Impostors ; one of them had been a Trooper in Prince *Rupert's* Army ; who after a Collection made for him (as a converted Jew) at *Dursty* in *Gloucester-shire* by Mr. *Woodward* on the *Sunday*, drank five Jugs of Beer, and smoked sundry Pipes of Tobacco whereby to digest his Lord's-day Supper, and disgorge his Sermons : Then Locking his Chamber-door, in the Inn, he ran to a Maid-servant, whom he had sent to warm his Bed, and attempted to ravish her ; whereupon she cryed out about a Eleven a Clock at Night, and the Boy of the House hearing her, endeavoured to raise the Neighbours : This Impostor fled

led from thence, of whom the House heard no more since.

As the Romish five Exercised amongst the *Anabaptists*, (which Sect sprang from *Rome* before the Reformation of *England*) so likewise the Sect called *Quakers*, sprang from the *Franciscan* Tribe, as may appear by this Testimony, as it was upon Record in *Bristol*, and taken upon Oath by Mr. *George Cowlishaw* Iron-monger of the said City, Dated the 22d of January 1657.

I *George Cowlishaw* do affirm, That in the Month of September last, I had some Discourse in *Bristol* with one Mr. *Coppinger* an Irish-man, formerly a School-fellow of mine in *Ireland*; he told me that he had lived in *Rome*, and in *Italy*, eight or nine years, and that he had taken on him the Order of *St. Francis*; and that he had lately come from *London*, where he had received a Summ of Money; and whilst he was at *London*, he went unto all the Churches and Meeting-houses there, publick and private, that he could hear of, and

Mr. Geo. Cowlishaw of Bristol his Information against the Quakers.

This Information was sent up to Oliver Cromwell from Bristol.

and that none of the Sects that he heard came so near his Fraternity as the Quakers: And that (at London) he met (being at a Quaker's Meeting) with two of his Acquaintance, whom he had known formerly at Rome, which two were of the same Order of himself; and that these two were now become chief Speakers amongst the Quakers at London, and that himself also had spoken amongst them in their Meetings above Thirty times, and was well approved of amongst them. And I do further affirm, that the said Mr. Coppinger asked me, What sorts of Religions and Opinions then were in this City? I told him, that there were several Opinions and Judgments, but named none of the Quakers: upon which Mr. Coppinger asked me, Whether there had been any Quakers in our City? I answered, No: Whereupon Mr. Coppinger told me twice or thrice, That if I loved my Religion as my Soul, I should not hear them: Whereupon I told him, That I thought none of these Quakers would ever come to this City: But Mr. Coppinger replied,

plied, If I would give him Five pounds, he would make it Five hundred pounds, if some Quakers did not come to Bristol within three Weeks or a Month at farthest: The next Day after this our Discourse, Mr. Coppinger departed from hence for Ireland. But within seventeen or eighteen Days after Mr. Coppinger left this City, there came to Bristol two Quakers, and began to ramble and roar, which caused several to weep, and to follow them, and to become of their Sects, &c.

These Sectaries that encreased by these and such-like Emissaries of Rome, who, as you have already heard, had Licence from thence to assume any Sect to confound the Reformation; if not by Popish Doctrines, yet by Heretical Errors and Heresies, be as follows.

1. *Independants.*
2. *Brownists.*
3. *Chiliasm, or Millenaries.*
4. *Antinomians.*
5. *Anabaptists.*
6. *Mani-*

6. *Manifestarians, or Arminians.*
7. *Libertines.*
8. *Familiſts.*
9. *Enthuſiaſts.*
10. *Seekers, and Waiters.*
11. *Perfectioniſts.*
12. *Socinians.*
13. *Arians.*
14. *Antitrinitarians.*
15. *Antiscripturians.*
16. *Scepticks, and Queſtioners.*
17. *Quakers, or Tremblers.*

These Sectaries, to Nullifie and Expulſe the Reformation, praifeſe theſe Doctrines and Errors; a Catalogue of which be as follows;

See Mr. Tho. Edward's *Gangrana*, from Page 18, to Page 36.

1. That the Scriptures cannot be ſaid to be the Word of God; that there is no Word but of Chriſt; the Scriptures are a dead Letter, and no more to be credited than the Writings of Men; not divine, but humane invention.

Compare theſe Errors and Heresies with the Errors and Heresies of Rome,

2. That the Scripture, whether a true Manuscript or no, whether Hebrew, Greek, or English, is but humane,

humane, and so not able to discover
divine God. Then where is your
Command to make that your Rule
a Discipline, that cannot reveal you
God; nor give you power to walk
with God? So that Christ letting out
himself as he is in himself, ought to
be a Christian's Rule in obedience to
himself.

and you shall
find that Rome
occasioned all
these Sects and
Schisms.

3. That the Scriptures are un-
sufficient and uncertain; there is no
certainty to build any Doctrine upon
them; they are not an infallible foun-
dation of Faith.

4. As the condition of *Adam, Noah,
Abraham, Moses, &c.* was, that they
did walk with God by the teaching of
God; so is ours; that is, not to limit
Christ to *Adam, Noah, Abraham, Mo-
ses, David, John,* and the Disciples.
As they were not to tie God to any
thing before them Recorded, but each
of them had a new Record; so are
not we to limit God in the General
Records of those Paths, but wait up-
on him in the enlargement of the
Gospel what he will record you; and
far be it from me to conclude either

See the Pam-
phlet call'd the
*Pilgrimage of
Saints.*

in

in the
 of the
 the
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in Doctrine or Practice, that half of
 his Glory is revealed as yet : As that
 I should inclose Christ in such a small
 compass as we have recorded ; though
 I rejoice to understand it in the search-
 ing thereof, yet pressing toward the
 Mark for the price of the high Cal-
 ling of God, waiting what he will
 record in my Heart, and in that mea-
 sure worship him in Spirit and Truth
 from the teaching of the Spirit.

the
 the
 the

5. That the Holy Writings and
 Sayings of Moses and the Prophets,
 of Christ and his Apostles, and the
 proper Names, Persons, and Things
 contained therein, are Allegories,
 and these Allegories are the Mystery
 and Spiritual meaning of them.

6. That the Pen-men of Scripture,
 every one of them writ as them-
 selves conceived ; they were the Ac-
 tions of their own Spirit : And for what
 is said, they were moved by the Holy
 Ghost, that was no other Spirit than
 that which moved them to write and
 speak other things ; for in him we
 live, and move, and have our being.

7. That

7. That the Scriptures of the Old Testament do not concern nor bind Christians now under the New Testament; so that when places of Scripture are brought out of the Old Testament to prove Points; many Sectaries make slight of them, and say, *Give us a Text out of the New; we are Ignorant of the Old*: And hereupon some of them do not Bind the Old Testament with the New, nor Read it.

8. That right Reason is the Rule of Faith; and that we are to believe the Scriptures, and Doctrine of the Trinity, Incarnation, Resurrection; so far as we see them agreeable to Reason, and no farther.

9. That the New Testament, nor any place of Scripture in it, binds any farther than the Spirit for present reveals to us, that such a place is the Word of God.

10. To read Scripture in English to a mixt Congregation, without present Expounding it, is dangerous, and worse than to read it in Latin; for in Latin, as it doth

no good, so it doth no harm.

See the Book
Entituled, *The
Comforts for Be-
lievers*, Page
36. and the
Assembly of
Divines a-
gainst it.

11. That God hath a hand in, and is the Author of the sinfulness of his People; that he is the Author not of those Actions alone, in and with which Sin is, but of the very Pravity, Araxy, Anomy, Irregularity and Sinfulness it self which is in them.

12. That all Lyes come forth from out of the Mouth of God.

Here behold
Romes Policy
for Liberty of
Conscience to
destroy the
Church of En-
gland.

13. 'Tis the Will and Command of God, that since the coming of his Son the Lord Jesus, a permission of the most Paganish, Jewish, Turkish, or Antichristian Consciences and Worship be granted to all Men in all Nations and Countries; and they are only to be fought against with the Sword of God's Spirit, the Word of God; and for the Parliament to use any civil, coercive means to compel Men of different Judgments, is one of the greatest Sins that can be named; 'tis committing a greater Rape, than if they had forced or ravished the Bodies of all the Women in the World: Yea, if it be Men's Consciences, the Magistrate may not pu-
nish

nish for Blasphemies, nor for denying the Scriptures, nor for denying there is a God.

14. That no Man was cast into Hell for any Sin, but only because God would have it so.

15. That Man had Life before God breathed into him; and that which God breathed into him was part of the Divine Essence, and shall return into God again.

16. That we should think of our selves no better than was meet; for God loves the Creatures that creep upon the Ground, as well as the best Saints; and there's no distance between the Flesh of Man, and the Flesh of a Toad.

17. That the Prince of the Air that rules in the Children of Disobedience, is God; and that there is no other Spirit but one, which Spirit is God.

18. That God hath not decreed all the Actions of Men; because Men doing what God decreed, do not sin.

19. That God was never angry nor displeased with Man; for if he

were ever displeased, and pleased again, then there is a changeableness in God.

20. That God loved not one Man more than another before the World; neither is there an absolute, particular Election, but only general and conditional upon perseverance; and the Scripture no-where speaks of Reprobates or Reprobation.

Lo, behold
Pope John his
Doctrine.

21. That the Soul dies with the Body, and all things shall have an end; but God only shall remain for ever.

22. Every Creature in the first Estate of Creation was God, and every Creature is God; every Creature that hath Life and Breath being an Effluve from God, and shall return into God again, be swallowed up in him, as a drop in the Ocean.

23. That to a saving knowledge of God, it sufficeth not to know him in the Book of Nature; nor, secondly, as revealed in the Holy Scriptures, but that we must know him as abstract from his Mercies, and all his Attributes.

24. That in the Unity of the God-head there is not a Trinity of Persons, but the Doctrine of the Trinity believed and professed in the Church of God, is a Popish Tradition, and a Doctrine of Rome.

25. There are not Three distinct Persons in the Divine Essence, but only Three Offices; the Father, Son, and Holy Ghost, are not Three Persons, but Offices.

26. That there is but One Person in the Divine Nature.

27. That Jesus Christ is not very God; not God Essentially, but Nominally; not the Eternal Son of God by Eternal generation; no otherwise may he be called the Son of God, but as he was Man.

28. That Christ's humane Nature is defiled with Original Sin as well as ours; Christ had from the Birth to his Death the same Original Corruption as ours; he took our Sin into his Nature, as well as our Flesh upon him; Christ is not of a holier Nature than we: But in this appears God's love to us, that he will take one of us in the same condition, to convince us of what he is to us, and hath made us to be in him. Methinks the beholding of Christ to be holy in the Flesh, is a dishonour to God; in that we should conceive Holiness out of God, and again a discomfort to the Saints; that he should be of a more holy Nature than they, as

being no ground for them to come near with boldness to God.

29. That we did look for great matters from one Crucified at *Jerusalem* sixteen hundred years ago; but that does us no good, it must be a Christ formed in us; the Deity united to our Humanity; Christ came into the World to live thirty two years, and to do nothing else that he knew, and blessed God he never trusted in a Crucified Christ.

30. Christ was true Man when he created us, yea from Eternity; and though he had not Flesh, yet was he very Man without Flesh.

31. That Christ died for all Men alike, for the Reprobate as well as for the Elect; and that not only sufficiently, but effectually; for *Judas* as well as *Peter*; for the Damned in Hell as well as the Saints in Heaven.

32. That by Christ's Death, all the Sins of all the Men in the World, Turks, Pagans, as well as Christians, committed against the Moral Law and First Covenant, are actually pardoned and forgiven; and this is the Everlasting Gospel.

33. That Christ did only satisfy for the Sins against the first Covenant, but not for the Sins against the second Covenant, as unbelief; he died not for the unbelief of any.

34. Christ

34. Christ died only for Sins past, before the Gospel is revealed to the Sinner; and the Sins of Men committed after Conversion, Christ died not for; but they are pardoned by his being a continual Sacrifice.

35. Every Man satisfies for himself for the Sins against the second Covenant, namely Unbelief; because he that believes not the wrath of God, abides upon him; so that for a years Unbelief, a Man bears a years Wrath: and this is all the satisfaction God requires.

36. That no Man shall perish or go to Hell for any Sin but Unbelief only.

37. That the Heathen, who never heard of Christ by the Word, have the Gospel; for every Creature, as the Sun, Moon, and Stars, preach the Gospel to Men; and in them is revealed the knowledge of Christ crucified, and Sin pardoned, if they had Eyes to see it.

38. Those Heathen that perish, do perish only for not Believing according to the Gospel they enjoy.

39. Christ did not by his Death purchase Life and Salvation for all; no, nor for the Elect; for it was not the End of God in the coming of Christ to purchase Love and Life; but Christ himself was purchased by Love, that he might make out Love, and purchase us to Love; for

Christ came not to reconcile God to Man, but Man to God; for though Christ doth hold forth Love and Life, yet he did not purchase it, but was purchased by it.

40. Christ Jesus came into the World to witness and declare the Love of God to us, not to procure it for us, or to satisfy God (as some say;) Christ was a most glorious Publisher of the Gospel; he was sent to preach the Gospel, to heal the broken-hearted, to preach deliverance to the Captives: In all that Christ saith to be the End of his coming, is not a word mentioned of any thing done by him in way of satisfying God: Christ's coming was more like a Conqueror to destroy the Enmity in our Nature, and so to convince us of the Love of God to us, by destroying in our Nature that which stood between God and us.

41. That the Unction which the Saints are said to receive from the Holy One, 1 John 2. 20. is one with the Christ-hood of Christ.

42. That Christ was a legal Preacher; for till after his Ascension the Gospel was not preached: Christ lived in dark times, and so he preached the Law; but afterwards then the Gospel came to be preached.

43. That

43. That Christ shall come and live again upon the Earth; and for a Thousand years reign visibly as an Earthly Monarch over all the World, in outward Glory and Pomp, putting down all Monarchy and Empires.

44. That when Christ in his own Person hath subdued the disobedient Nations, then the Church of the Jews and Gentiles shall live without any disturbance, from within or without it: All Christians shall live without Sin, without the Word, Sacraments, or any Ordinance; they shall pass those Thousand years in Worldly Delights, begetting many Children, Eating and Drinking, and enjoying all lawful Measures which all the Creatures then redeemed from their ancient Slavery can afford.

45. That Men may be saved without Christ; and the very Heathens are saved, if they serve God according to the knowledge God hath given them, though they never heard of Christ.

46. That the least Truth is of more worth than Jesus Christ himself.

47. Christ by his Death hath freed all Men from a Temporal Death, which Adam's Sin only deserved; by purchasing them a Resurrection; and hath opened them a way to come to the Father if they will: Thus far he died for all, no farther for any.

48. The

48. The Spirit of God dwells not, nor works in any; it is but our conceits and mistakes to think so, 'tis no Spirit that works but our own.

49. That the same Spirit which works in the Children of Disobedience, is the Spirit which sanctifies the hearts of the Elect.

50. That there is a perfect way in this life; not by Word, Sacraments, Prayer, and other Ordinances, but by the Experience of the Spirit in a Man's self.

51. That a Man Baptized with the Holy Ghost, knows all things even as God knows all things; which Point is a deep Myſtery, and great Ocean, where there is no casting Anchor, nor sounding the bottom.

52. That if a Man by the Spirit know himself to be in the State of Grace, though he did commit Murther or Drunkenness, God did see no sin in him.

53. That Sanctification is not an evidence of Justification; and all notes and signs of a Christians Estate are legal and unlawful.

54. Believers have no inherent Sanctification, nor spiritual habits of Grace infused into their hearts; but all their Sanctification is that which is inherent in Christ; and they for this, and no other cause, are said in Scripture-phrase to be sanctified,

sanctified, but because of Christ's Sanctification and inherent Holiness.

55. Though *Adam* had continued in his State of Innocency, and not fallen, yet he had died a Natural Death; for Death now is a fruit of Sin to Believers.

56. God's Image on Man, is only our face and countenance; and every wicked Man hath therefore God's Image as well as good Men.

57. That *Adam*, and so Mankind in him, lost not the Image of God by his Fall, only incurred a Temporal Death; which was suspended, for a time, upon the promise of a Saviour.

58. There is no Original Sin in us, only *Adam's* first Sin was Original Sin.

59. That the guilt of *Adam's* Sin is imputed to no Man; no Man is punished for *Adam's* Sin.

60. That one Man is no more Spiritual than another; nor is there any such inward Difference between Man and Man; but all the Spiritualness and Difference lies without us in the Word, which guides some Men, and not others.

61. That all Men who have the Gospel preached to them, and so manifested to their understandings, are immediately, without any more ado, able of themselves to believe and receive Christ.

62. There

62. There is no Free-will in Man, either to Good or Evil; either in his Natural Estate or Glorified Estate.

63. That there is a Power in Man to resist Grace; and that the Grace which would convert one Man, would not convert another.

64. Natural Men may do such things as whereunto God hath by way of Promise annexed Grace and Acceptation; and that if Men improve their Natural abilities to the utmost in seeking Grace, they shall find it.

65. That Regenerate Men, who have true Grace, may fall totally and finally away from the State of Grace.

66. That the Moral Law is of no use at all to Believers; that 'tis no rule for Believers to walk by, nor to examine their Lives by; and that Christians are freed from the Mandatory Power of the Law.

67. Persons justified, are not justified by Faith; but are justified from all Eternity.

68. Neither Faith, nor Repentance, nor Humiliation, nor Self-denial, nor use of Ordinances, nor doing as one would be done to, are Duties required of Christians, or such things as they must Exercise themselves in, or they can have no part in Christ.

69. True Faith is without all doubts of Salvation; and if any Man have doubts of Salvation, his Faith is to be noted with black mark.

70. That *credere*, Faith in a proper sense is imputed to Justification, and not Christ's Righteousness imputed to Justification.

71. That the Doctrine of Repentance is a Soul-destroying Doctrine.

72. In the Old Covenant (that is, before Christ came in the Flesh) in the Prophet's days, Repentance is declared as a means to obtain Remission; and neither Remission, nor the knowledge of Remission to go before, but to follow Contrition: that this is not the Gospel which is established upon better promises.

73. That 'tis as possible for Christ himself to sin, as for a Child of God to sin.

74. That there ought to be no Fasting-days under the Gospel; and that Men ought not to afflict their Souls, no, not in day of Humiliation.

75. That God doth not chastise any of his Children for Sin; and let Believers sin as fast as they can, there is a Fountain open for them to wash in; and that not for the Sins of God's People, but for swearers and Drunkards the Land is polluted. 13

76. That

76. That Believers have nothing to do to take care, or to look to themselves to keep from Sin; God must look to them, if he will.

77. God loves his Children, as well sinning as praying, hearing and doing the holiest Duties; he accounts of them never the better for their good Works, nor ever the worse for their ill Works.

78. That God's Children are not at all to be humbled, troubled or grieved for Sin after Conversion; and what *Peter* did in this kind after his foul fact of Denying his Master, issued from the weakness of his Faith.

79. That God's Children are not to ask the pardon and forgiveness of their Sins; they need not, they ought not, and 'tis no less than Blasphemy for a Child of God to ask pardon of Sins; 'tis infidelity to ask pardon of Sins; and *David's* asking forgiveness of Sin, was his weakness.

80. That when *Abraham* denied his Wife, and in outward appearance seemed to lie in his distrust, Lying, Dissembling, and Equivocating, that his Wife was his Sister; even then truly all his Thoughts, Words and Deeds were perfectly holy and righteous from all spot of Sin in the sight of God freely.

81. The Called of God have Sin in the flesh; they have Sin in the Conversation; but they have no Sin, neither can they have any in the Conscience; for the true Faith of God's Elect, and Sin in the Conscience, can no more stand together than Light and Darkness: And this reconciles those two Scriptures; *If we say we have no sin, we deceive our selves; and he that is born of God, doth not commit sin; neither can he, because he is born of God.*

82. The great Antichrist is that Mystical body of Iniquity, which opposeth Jesus Christ, and not the Pope of Rome, or any particular Succession of Men, only he is a part of Antichrist. *Denn* makes the opposition of Antinomian Errors to be the Man of Sin, and the great Antichrist; this is to be seen in several Pages of his *Man of Sin discovered*. And Sectaries make him who deny Christ's dying for all, to be Antichrist's; Others make Antichristianism to consist in the Coercive Power of the Magistrate in Matters of Religion.

83. That the Soul of Man is Mortal as the Soul of a Beast, and dies with the Body,

84. That the Souls of the faithful after Death, do sleep till the day of Judgment, and are not in a capacity of acting any thing for God: but 'tis with them as 'tis with

with a Man that is in some pleasing Dream.

85. That the Bodies of the faithful shall not rise again at the Resurrection, (namely the same that died) but their Souls shall have other Bodies made fit for them, either by Creation or Faction from some pre-existing matter; and though the Bodies be new, yet the Men are the same, because the same Souls remain still.

86. Infants rise not again, because they are not capable of knowing God, and therefore not of enjoying him.

87. That the Perfection and Resurrection, spoken of by St. Paul, 1 Cor. 15. 52, 53, 54, 55, 56, 57. the hope set before us, the Eternal inheritance, a City having foundation, whose builder and maker is God, are to be attained in the fulness and perfection of them now in this present time before the common Death of the Body.

88. That none of the Souls of the Saints go to Heaven, where Christ is; but Heaven is empty of the Saints till the Resurrection of the Dead.

89. There is no Resurrection at all of the Bodies of Men after this life, nor no Heaven nor Hell after this life, nor no Devils.

90. There

90. There shall be in the last day a Resurrection from the Dead of all the brut Creatures, all Beasts and Birds that ever lived upon the Earth; every individual of every kind of them that died shall rise again, as well as of Men; and all these Creatures shall live for ever upon the Earth.

91. There is no Hell, but in this life; and that's legal Terrors and Fears which Men have in their Consciences.

92. That there is no Church upon the Earth, no true Ministry, no Sacraments, no Gospel, no Faith, because there are no visible nor infallible Gifts.

93. No Man is damned but for rejecting the Gospel; and none can reject the Gospel, but those who have it tendered unto them, as they had it in the Apostles days, being confirmed by Miracles.

94. That the pure Preaching of the Word, and right Administration of the Sacraments, are no notes nor signs of a true visible Church.

95. 'Tis the Will of God that Miracles should attend the Ministry; the Apostles make a Marriage of Doctrine and Miracles; so that they who preach the Gospel, must be so gifted as to confirm it by Signs and Wonders.

96. That many Christians, in these days, have more knowledge than the Apostles; and when the time is come that there shall be true Churches and Ministry erected, they

shall have greater Gifts, and do greater Miracles than the Apostles ever did, because the Christian Church was but in its Infancy.

97. That there ought to be in these times no making or building of Churches, nor use of Church-Ordinances; as Ministering of the Word, Sacraments; but waiting for a Church, being in readiness upon all occasions to take knowledge of any Passenger, of any Opinion or Tenet whatsoever. The Saints or Pilgrims do wander as in a Temple of smok, not able to find Religion; and therefore should not plant it by gathering or building a pretended, supposed House, but should wait for the coming of the Spirit, as the Apostles did.

98. There is a Salvation that shall be revealed in the last times, which was not known to the Apostles themselves.

99. That within a while God will raise up Apostles, Men extraordinarily endowed with visible Gifts, to preach the Gospel; and that shall precede the Fall of *Rome*.

100. That in Points of Religion, even in the Articles of Faith, and Principles of Religion, there's nothing certainly to be believed and built on, only that all Men ought to have Liberty of Conscience, and liberty of Prophesying.

101. That the Scriptures no-where speak of Sacraments, Name or Thing.

102. That the Covenant whereof Circumcision was the Seal, was only of Temporal

poral promises; as *Ex. 6.* of the Land of *Canaan*; that the Covenant God made with *Abraham*, had nothing Spiritual in it; and that Circumcision was a Seal of the Righteousness of Faith to no other but *Abraham* alone, *Quatenus* a Father, and not to his Children.

103. That Baptism is not a Seal nor sign of the Covenant of Grace.

104. That Pædo-baptism is unlawful, and Antichristian; and that 'tis as lawful to Baptize a Cat, or a Dog, or a Chicken, as to Baptize the Infants of Believers.

105. 'Tis as lawful to break any of the Ten Commandments, as to Baptize an Infant: 'tis as lawful to commit Adultery and Murther, as to Baptize a Child.

106. That Baptizing belongs not to Ministers only; all Gifted-Brethren and Preaching-Disciples (though no Ministers) may Baptize.

107. Baptizedness is not Essential to the Baptizer, nor Essential to Preaching; so that Persons not only not in Office, but not so much as Baptized; may both Baptize and Preach.

108. Miracles are Essential to the Administration holden forth in the Commission of Baptism, *Mat. 28. 19.*

109. That none are to be admitted to the Lord's Supper, though Believers and saints; nor their Children to be Baptized, but only they who are Members in a Church-way.

10. That There is no Scripture against a Man's being often Baptized; neither is it more unlawful to be Baptized often, than to receive the Lord's Supper often.

A Popish Tenet.

11. That Christ's Words in the Institution of his Supper, *This is my Body, and this is my Blood*, are to be understood Literally.

12. That Christians in receiving the Lord's Supper, should receive with their Hats on, with their Heads covered; but the Ministers should administer it with their Hats off, uncovered.

13. That 'tis as necessary to be joined in Church-fellowship, as with Christ the Head; and there's such a necessity of entering into a Church-way, as there is no expectation of Salvation without it.

Here behold both Sectaries and Rome's Spleen to the Church of England.

14. That the Church of England and the Ministry thereof is Antichristian, yea of the Devil; and that 'tis absolutely sinful and unlawful to hear any of their Ministers preach in their Assemblies.

This Sectarian shews his Zeal to Rome disguisedly.

15. That the Church of Rome was once a true Church; but so was the Church of England never; therefore 'tis likelier the Church of Rome should be in the right in the Doctrines of Free-will, Universal Redemption, Original Sin, &c. than the Church of England.

16. That the calling and making of Ministers of the Word and Sacraments are not *Jure Divino*; but a Minister comes to

by so, as a Merchant, Bookseller, Tailor, and such like.

117. That all settled, certain Maintenance for Ministers of the Gospel, especially that which is called Tithes, is unlawful, Jewish and Antichristian.

118. That Ministers of the Gospel in these days ought to work with their hands, and to follow some Calling, that they may not be chargeable to the Church.

119. That there ought to be no distinct Order of Ministers; not no such calling of some Persons distinct and separated from the People; but that all Men who have Gifts are in their turns and courses, by the appointment of the rest of the Company to Preach, Pray, Baptize; and they are for that turn instead of Ministers, and as Ministers.

Liberty of Conscience destroyeth Christian Ministry.

120. That all days are alike to Christians under the New Testament; and they are bound no more to the observation of the Lord's Day, or the first Day of the Week than to any other.

A pretty put-off of a disguised Papist to play.

121. That the Jewish Sabbath, or *Sabbath-day*, is still to be kept by Christians for their Sabbath.

122. That Christians are not bound to meet one day in Seven constantly, according to the Manner of the Nations; nor to Pray and Preach thus long, and in this manner two or three hours, according to the custom of the Nations.

123. No Man hath more to do to preach the Gospel than another; but every Man may preach the Gospel as well as any.

124. That 'tis lawful for Women to preach; and why should they not, having Gifts as well as Men? And some of them do actually preach, having great resort to them.

125. 'Tis a part of the Christian liberty of Christians, not to hear their own Ministers, but to go and hear where they will, and whom they think they may profit most by.

126. That 'tis unlawful to worship God in places Consecrated, and in places where Superstition and Idolatry have been practised, as in our Churches.

127. That Men ought to Preach and Exercise their Gifts without Study and Pre-meditation, and not to think of what they are to say till they speak; because it shall be given them in that hour, and the Spirit shall teach them.

128. That there is no need of humane Learning, nor of reading Authors for Preachers; but all Books and Learning must go down, it comes from the want of the Spirit, that Men write such great Volumes, and make such a-do of Learning.

129. There are some Women, ten or eleven in one Town or Vicinity, who hold it unlawful to hear any Man Preach, either publicly or privately, because they must

This pretended Saint agrees with Rome's Ignorance, the Mother of Devotion.

2 Tim. 3. 6, 7. not be like those Women in *Timothy*, Ever learning,

arning, and never coming to the knowledge of
the truth.

130. That 'tis unlawful to Preach at all,
sent or not sent out (as in a Church-State,)
but only thus; A Man may preach as a
waiting Disciple; that is, Christians may
not preach in a way of positive asserting
and declaring things; but all they may do,
is to conferr, reason together, and dispute
about things.

131. That 'tis unlawful for the Saints
to join in receiving the Lord's Supper,
where any wicked Men are present; and
that such mixt Communion doth pollute
and defile them.

132. 'Tis unlawful for the Saints to join
in Prayer where wicked Men are, or to
Pray with any of the wicked.

133. That 'tis unlawful for Christians
to Pray so much as privately with those
(though Godly) that are not Members of a
true Church, but are Members of the Church
of England, and the Assemblies thereof.

Here the Ch.
of England is
a sore unto
them.

134. That however Conference and
Discourse may be had with all, yet 'tis not
lawful to join in Prayer, or giving of Thanks;
no, not before Meat with those (though
otherwise acknowledged Saints and Godly,
and are Members of Churches in the
Church-way) that are not of the same
Judgment and Way.

135. That 'tis unlawful for Christians
to Pray at all with any others, (either as
being

being the Mouth in Prayer, or as joining in Prayer) though never so Godly, and of their own Judgments, either in the publick Assemblies, or in their Families, unless such persons who prayed had an infallible Spirit, as the Apostles.

136. That Christians are not bound to Pray constantly every day at set-times, as Morning and Evening, but only at such times as the Spirit moves them to it; and if they find not themselves so moved in many Days and Weeks together, they ought not to Pray.

137. That wicked and unregenerate Men ought not to pray unto God at all.

138. That all Singing of Psalms, as *David's*, or any other holy Songs of Scripture, is unlawful, and not to be joined with.

Such pretended Psalms as *Burges* does to this day.

139. That the Singing which Christians should use, is that of Hymns and Spiritual Songs, framed by themselves, composed by their own Gifts, and that upon special occasions; as Deliverances, &c. Sung in the Congregation by one of the Assembly, all the rest being silent.

140. That Love-feasts, or Feasts of Love (with which the Lord's Supper is to be administered also) is a perpetual Ordinance of Christ, at which only Church-members are to be present, and to partake.

141. That there is no distinction concerning Governments, Ecclesiastical and Civil; for all Government which concerns the

the Church, ought to be Civil; but the Maintaining of that Distinction, is for Maintaining the Interest of Church-men.

142. That a few private Christians, as four or seven gathering themselves into a Covenant and Church-fellowship, have an absolute, intire Power of the Keys, and all Government within themselves; and are not under any Authoritative Power of any Classes, Synods, or General Councils, whatsoever they do, or what ways soever they take.

143. That the Presbytery and Presbyterial Government, are the false Prophet, and the Beast spoken of in the *Revelations*: Here Presbytery, next to the Church of England, is hated by Sects and Papists. Presbytery is a third part of the City of Rome; yea, that Beast in *Revel. 11.* that ascends, and shall kill the two Witnesses; namely, the *Independents*.

144. That there are Revelations and Visions in these times, yea to some they are more ordinary, and shall be to the People of God generally within a while.

145. That the Gift of Miracles is not ceased in these times; but that some of the Sectaries have wrought Miracles, and Miracles have accompanied them in their Baptism, &c. and the People of God shall have power of Miracles shortly.

146. That Anointing the Sick with Oyl by the Elders praying over them; with laying on of Hands, is a Church-Ordinance for Church-members that are sick, for their recovery. Look how the Sects cloak Extream Unction.

147. 'Tis

147. 'Tis ordinary for Christians now in these days, with *Paul* to be rapt up to the third Heavens, and to hear words unutterable; and they cannot well have assurance of being Christians, that have not found and had experience of this.

148. That Christian Magistrates have no power at all to meddle in Matters of Religion, or things Ecclesiastical; but in Civil only concerning the Bodies and Goods of Men.

Behold how they would have expelled the Reformation, though enacted by King and Parliament.

149. That for a People to wait upon Man for a form to worship God by, was Idolatry: Nay, for a People to wait upon a Parliament or Assembly for a form to worship God by, was worse than Corporal Idolatry.

150. Whatsoever Errors or Miscarriages in Religion the Church should bear withal in Men, continuing them still in Communion with them, as Brethren; these the Magistrates should bear with in Men, continuing them in the Kingdom or Commonwealth in the enjoyment of the Liberty of Subjects.

See *England's Birth-right*, Page 33. Letters printed upon *Lilbourn's Imprisonment*, &c.

151. That the Parliament having their Power from, and being intrusted by the People, the People may call them to an account for their Actions, and set them right and strait: And seeing this present Parliament doth ingross Law-making, and also Law-executing into their own hands, contrary both to Reason, and to the true meaning

log of the Law ; the Free-men of *England* ought not only to chuse new Members where they are wanting once every year , but also to renew and inquire once a year after the Behaviour and Carriage of those they have chosen. And if they find they never did any good, or are groundedly suspected to be unserviceable ; that then those that chuse and sent them may have liberty to chuse more faithful, able, and better Men in their places.

152. If God command such a thing to be done in his Word , and the Magistrate now come and command the same to be done ; though a Christian ought to have, and would have done it, because of God's Command ; yet now he ought not to do it, because the Magistrate commands it.

153. All the Earth is the Saints, and there ought to be a Community of Goods ; and the Saints should share in the Lands and Estates of Gentlemen, and rich Men.

154. That 'tis lawful for a Man to put away his Wife upon indisposition, unfitness or contrariety of Mind arising from a cause in Nature unchangeable ; and for disproportion and deadness of Spirit, or something distastful and averse in the immutable bent of Name : And Man, in regard of the freedom and eminency of his Creation, is a Law to himself in this matter, being Head of the other Sex, which was made for him ; neither need he hear and judge therein above himself.

Liberty of Conscience destructive to all Civil and Christian Government.

This was a device of the Popish Clergy , who in Sectarian shapes brought in new Marriages, in that they may keep a Wenck and not break their Vow of pretended Chastity.

155. 'Tis

155. 'Tis lawful for one Man to have two Wives at once.

156. That Children are not bound to obey their Parents at all, if they be ungodly.

157. That Parents are not to Catechise their little Children, nor to set them to read the Scripture, or to teach them to Pray, but must let them alone for God to teach them.

158. 'Tis unlawful for Christians to defend Religion with the Sword; or to fight for it when Men come with the Sword to take it away, Religion will defend it self.

159. 'Tis unlawful for Christians to fight, and take up Arms for their Laws and Civil Liberties.

160. 'Tis unlawful to fight at all, or to kill any Man; yea, to kill any of the Creatures for our use; as a Chicken, or on any other occasion.

161. That using of set Forms of Prayer prescribed is Idolatry.

162. David's saying, *I am a Worm*; and no Man must be understood literally; yea, he was both a Man, and no Man, in the same literal sense.

163. That the Scripture speaks but of one kind of Faith.

164. Some of the Sectaries in London do hold, That in *Suffolk* there is a Prophet raised up to come and preach the Everlast-

This is like
St. Francis,
who would
not crack or
kill his Lice.
Their spleen
against Com-
mon Prayer.

ing Gospel to them; and he stays but for a Vocal call from Heaven to send him, which is expected daily; and that this Man is that Prophet spoken of in the Scripture, 1 John 25. That Prophet in that Scripture, distinguished from Christ and Elias, is this Man raised up in *Suffolk*. 165. That it could not stand with the Goodness of God to Damn his own Creatures eternally.

166. That God the Father did reign under the Law; God the Son under the Gospel; and now God the Father and God the Son are making over the Kingdom to God the Holy Ghost; and he shall reign and be poured out upon all flesh.

167. That there shall be a general Restauration, wherein all Men shall be reconciled to God and saved; only those who now believe, and are Saints before this Restauration, shall be in a higher condition than those that do not believe.

168. That 'tis not lawful for Christians to be a Magistrate, but upon turning Christian he should lay down his Magistracy; neither do we read after *Cornelius* was Baptized (though he were a Centurion before, and a Man in Command and Authority) that ever he medled any more with his Band called the *Italian Band*.

169. Man isst no more by the Fall, than all the rest of the whole Creation fell into with *Adam*; all the World being condemned

denmed to Death and Desolation; yea the Heavens and the Earth also : So that you may as safely conclude that all the whole Creation lost Life and Salvation to Glorification by *Adam's* transgression, as to conclude that Man lost Salvation by *Adam's* transgression.

170. Man hath not by Christ brought unto him Eternal Life and Salvation, but only such a Life as all the whole Creation hath together with him; for the second *Adam* hath not purchased Eternal Life to Glorification for Man.

171. All the Creatures shall assuredly partake of the Gospel of Peace; and that our Lord the great Prophet spake something to this purpose, when he saith, *Go preach the Gospel to every Creature*, though they cannot hear to Life and Glorification; and Christ is the great Prophet of his Father, to declare his Father's Counsel to the whole Creation; and he is the great High Priest, which offereth up himself a Sacrifice of full satisfaction; not for all Men only, but for all that by Man was lost, even the whole Creation of God.

172. That a Directory, or Order to help in the way of Worship, is a breach of the second Commandment; and there is no Word of God to warrant the making of that Directory-book, more than *Jeroboam* had for the making of Calves of Gold, which he set upon two high places; one

the other at *Bethel*, to the confusion of himself and his Posterity.

173. No Man is yet in Hell, neither shall any be there until the Judgment; for God doth not Hang first, and Judge after.

174. Men say that Faith is Supernatural; but how can it be above Nature to believe that which we see sufficient ground to believe? and to believe any thing of which we have no plain ground and reason, is so far from being above Nature, that it is below it; and proper to Fools, and not to reasonable Men.

175. The Law doth not pronounce Eternal Death in Hell-fire on those that obey it not; nor were Men to have perished in Hell-fire in relation to the Law, or *Adam's* Sin; but the Gospel pronounceth Eternal Death in Hell-fire on those that obey it not; and if we had been to suffer Hell in relation to *Adam* or the Law, then Christ also should have suffered in Hell for us, to have redeemed us from thence, which he did not.

176. It is not suitable to God to pick and chuse amongst Men in shewing Mercy: If the Love of God be manifested to a few, it is far from infinite; If God shew not Mercy to all, to ascribe it to his Will or Pleasure, is to blaspheme his excellent Name and Nature.

These

These and many more blasphemous Tenets did these Sectaries Preach and Print, which would fill a large Volume here to Express them all; and truly if God had not been merciful in restoring the Reformed Church of England again, both She and Presbytery it self had by this time been past recovery.

Thus, good People, we may (if we seriously ponder upon these Collections) behold Babylon, because she hath made these Nations (since it hath pleased God to restore his Word unto our Ancestors) to drink of the Wine of the Wrath of her Fornication. Let us therefore unite in the fear of the Lord, and rejoice in Christ our Salvation; that we may hearken unto the Voice that came from Heaven, saying: *Come out of her, O my People, that ye be not partakers of her Sins, and that ye receive not of her Plagues.*

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